

THE CATHOLIC MIND

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Rights Are From God

*Pastoral of the Most Rev. Conrad Count von Preysing, Bishop of Berlin,
December 12, 1942.*

THE CHRISTMAS season for us has always been, and is particularly so this year, a time for self-examination. We see before us the great figure of St. John the Baptist, the proclaimer of truth and the champion of external rights and we hear his appeal: "Metanoete"—change your mode of thinking. It seems to me appropriate, therefore, that the present Christmas season gives us an opportunity to ask ourselves in what respect should the world change its mode of thinking, particularly in view of the fact that its present principles have resulted only in misery and woe.

Iustitia et iudicium praepraatio sedis tuae—"justice and right are the foundation of your throne," proclaims the Psalmist. As little as the rebellion of the renegade Angels could shake the Throne of God, just as little will mankind be able to upset the foundations of the Dominion of God; the worth of each individual and of the nations will be determined by the foundations

of this Dominion, and every departure from rights and justice will sooner or later be broken against these foundations of God's Dominion.

INCLINATION TOWARD JUSTICE

God is just—He is in fact Eternal Justice—and therefore He demands justice from all mankind whom He has created according to His own image and upon whom He has called to participate in His eternal life. He has given us the light of reason that we may recognize what justice requires and to distinguish between right and wrong. He endowed human nature with a natural inclination toward justice and with a natural abhorrence for the violation of justice.

Justice is essentially a quality based on eternal foundations. It does not depend upon the arbitrary actions of mankind. Justice is that quality which corresponds to the immutable foundations of the community which God has placed in the hearts of mankind. One

of its principles is "Do as you would be done by." Another such principle is that the life of an innocent individual be it an unborn child or an old person is holy, and that the innocent may not be punished with or in place of the guilty. To take the life of a man is only permitted to the authorities as punishment for a crime or in defense of the home country or in justified self-defense.

Justice is not an arbitrary creation of mankind. Justice is not placed within the power of the community even though the systems of justice have been differently developed within the various nations. Right cannot be determined by the criterion whether it is useful or otherwise. The rights of the individual as those of the community are limited by eternal justice. The individual cannot impose his rule against this eternal right; and neither can the community do so; even the community is obligated to observe the rights whose principles are graven in every man's heart.

FOUNDATION OF RIGHT

There is an eternal right outside of man's will and guaranteed by God, a clear and distinct division between good and evil, the things which are permitted and those which are not. The denial of the existence of an objective right results from the non-recognition of the absolute sovereign power of God.

If the foundations of right are not based outside and above the individual or the nation or even outside and above

all mankind, the principles of right are mutable according to man's will and according to the time, the place and the quality of the individual or the nation and thereby the notion of right ceases to exist. Right is something which must be enforced even against the interest of the individual and the nation. The right of mankind must be based upon the sovereign right of God; its striving for right must be built upon the foundations of justice with which God endowed human nature. Only when the sovereign rights of God are acknowledged can human right be placed beyond human arbitrary action and become the basis of a sound national existence, the foundation of the family and of a worthy existence of the individual as well as the foundation for the common good of the peoples on earth.

The resistance against God's sovereign rule occurred to a large extent in the eighteenth century—the century which proclaimed the primacy of human intelligence, the individual as an autonomous being and as his sole judge, and that all right was to be derived from this intelligence independently of God's law.

The Church has met this opposition as it has met all other temporary errors. In its *Syllabus* it has condemned the temporary errors of liberalism. Its deepest error does not consist in the overemphasis of the right of the individual at the expense of the community: it exists in the denial of God's sovereign rule and in the separation of

humanity from the eternal law. This is the root of the teaching of the licentious liberty and the self-determination of man.

COMPLETE SOVEREIGNTY

In the course of evolution, philosophy has developed individualism to a kind of collectivism. It no longer attributes to the individual but to the community—whether that be considered as all mankind or as individual nations—the privilege of complete sovereignty in right and custom. Whether God's name was tolerated or suppressed, that which passed by the name of God was not the only true God, the Creator and sustainer, the beginning and the end of all human creatures, but was practically identified with mankind or with the individual nation or with the State. The State was conceived as the manifestation—more than that—as the very incarnation of this God. It was a Deity which had nothing but the name in common with the true God. Freedom of the individual or of the community was proclaimed. However, this is not the freedom protected by the eternal law; it is not the freedom derived from truth, it is not the genuine truth.

This denial of God's sovereign rule is directly responsible for the uncertainties and bewilderment surrounding the idea of right—more than that, for the downright lack of right. Power rules in place of justice and profit in place of right. The moment this standpoint is adopted, the word justice loses

its connotation. The moment mankind—whether as individuals, as larger communities or as nations—no longer feels bound by an immutable eternal law, the result can only be strife and discord, hatred and disunion, disorder and chaos.

If power creates and represents right, there can be no peaceful communion between individuals or smaller communities or nations and a fight of all against all will result. The most powerful will win until a still greater power arises and crushes him; the result is an existence devoid of all human dignity, a fight for existence on the level of creatures deprived of human intelligence.

RIGHTS OF THE FAMILY

The acknowledgment of the sovereign rights of God vouchsafes to the individual, to the family and to the State, the right to which each is entitled. It has not been so long ago since the right of the individual was so strongly emphasized that the rights of the community or the family and of the State were proportionately reduced. With the same emphasis the Church has opposed the suspension or the illicit limitation of the right of the individual.

The individual cannot and must not be permitted to be completely absorbed by the State or by the nation or by the race. Whoever the individual may be, he has an immortal soul and an eternal destiny. He is and will remain responsible for each of his deeds. God has endowed him with freedom

and he must remain free. This freedom varies according to individual nations and to different eras which determine how far the commonweal may influence the freedom of the individual.

However, one thing is certain, namely, that no power on earth may venture to force an individual to make declarations or to commit acts which would be against his conscience or against the truth. It is certain that in such cases the words of St. Peter would apply which became the foundation of the freedom of the Christianized western world. When called before the high council and cautioned never again to speak to anyone in the name of Christ, St. Peter and St. John replied: "Judge for yourselves whether it is right before God to obey you more than God." Even the community will derive benefit from this freedom, for only the free union with the community will in the long run be able to withstand heavy disadvantages.

Then, too, the rights of the family are age-old. No hierarchic worldly community can deprive it of these rights because they were not conferred on the family by a worldly power, but by God himself. Parents have privileges and duties toward their children and these cannot be assumed by a hierarchic worldly power. These privileges and duties include—and this is an idea which the Holy Father has proclaimed over and over again—the religious instruction and training of children. It is a holy task which no other power may usurp. Parents have the right and

the duty to raise their children as Christians and every endeavor either inside or outside the family to aggravate or nullify this right is an injustice.

GOD'S MESSAGE IMMUTABLE

A State which respects the God-given rights and which derives its rights from God thereby professes its highest respect for the authority in the hearts of its people. Any other justifications for authority are uncertain and subject to change. God's message alone is immutable as it establishes the prevailing power as deriving from God and therefore entitled to respect, a respect which is bounded by God's word and will.

Since the least principles of rights are not of merely temporary duration and cannot be the quintessence of racial peculiarities, the rights and the application of such rights and the use thereof cannot be the privilege of a single nation. Every human being enjoys privileges of which no worldly power can deprive it. It is an honorable page in the history of mankind that the rights of aliens have been more and more developed and that the laws of nations define and establish these rights. All primeval rights enjoyed by mankind, namely the right to live, to exist unharmed, to be free, to have preferences, to contract marriage, the existence of which does not depend upon the arbitrary dictum of governments, may not be taken from anyone who is not of our blood or who does not speak our language.

A certain German philosopher, who has been the guiding spirit of a great many people, has exerted a harmful influence over the German nation by proclaiming that as far as specially endowed individuals and highly gifted nations are concerned, there can be no good or evil, no right or wrong, and that they are dispensed from respecting any questions of right or morality, and that it is one of their privileges to deprive weaker nations or peoples on a lower cultural level than themselves, or races which really or seemingly do not enjoy as many advantages, of every right. And it is intimately connected with this terrible creed that this philosopher, unlike any other, denies God's existence and, incidentally, that of universally acknowledged rights.

My dear Faithful: I must seriously warn you against such theories. Especially in war time, when might confronts might and when power seems to be supreme, we are in danger of despising justice. And yet only by acknowledging and respecting right can we hope for a better future for everyone and a just peace for all. Let us examine ourselves and see how far the idea of an eternal, immutable right lives in us and how strongly we are convinced that certain primeval rights may not be denied any man, regardless of his origin. We must be perfectly

clear that the absence of such rights or even a violation of the rights of our fellow man is an injustice towards the alien nation as well as against our own nation. "It is the curse of an evil deed that is must continue to conceive more evil" was never more true than it is in this case.

My dear Faithful: Metanoείτε! Change your mode of thinking! This is my appeal to you. No single erroneous theory which the world adopts ever fails to influence even the faithful children of the church and those who would be true disciples of Christ. Let us cling to the faith that everyone is entitled to his rights, and let us also cling to the faith that these rights protect everyone who is innocent of personal wrongdoing. And let us furthermore cling to the faith that these rights are universal and applicable to us all.

We do not want to claim for ourselves things to which we are not entitled; neither do we wish to refuse anything to which others may be entitled. We wish to cultivate the spirit of justice and fairness. Let us always remember that by respecting alien rights we acknowledge and profess God's sovereign rule.

Our Almighty God, the Father, the Son and the Holy Ghost be with you. Amen.

Are Priests Pro-Labor?

WILLIAM J. SMITH, S. J.

Reprinted from CROWN HEIGHTS COMMENT, Brooklyn, N. Y., January 12, 1943

WE DO not like anonymous letters. All one needs to do to receive a batch of them is to have one's name appear in print. As a rule, they go in the wastebasket, unheeded. We received one recently, however, parts of which we will use here as a spring-board for a few comments. The thoughts expressed by the timid writer who refuses to sign his name may be entertained by others. The letter reads in part as follows:

Dear Father:

In view of the character, personnel, etc., of most unions, would it not be better if there were none?

Comment: Decidedly NO! It would be just as logical to say "in view of the defects of government, of industrialists, of preachers would it not be better if there were none." The assumption is that the unions are thoroughly vicious, that the vast majority of union men are racketeers and that they do more harm than good. We know of no one who has been able to prove that thesis. Generalizations are made from specific instances, but no proof is forthcoming beyond that. It is our reasoned conviction, in the light of past and present history, that in spite of current abuses the rank and file of the working people, both organized and unorganized, are better off today than they could ever

have been without the help and strength of unionization.

THE CHURCH, CAPITALISM AND LABOR

Just what is wrong with Capitalism? Where but in the Capitalistic U. S. A. did the Church get on, with the churches and schools and vocations which we have produced in the last century?

Comment: Capitalism in principle cannot be condemned. Finance Capitalism as we know it in the world today, with a few men controlling money, credit, fixing prices, dictating and dominating our whole economic system, is vicious. Even a cursory examination of the Papal Encyclicals will reveal that.

The churches, the schools and vocations have little for which to thank the ruling powers of Capitalism. Financially and spiritually the Church in America has been built up, by and large, through the sacrifices of the working classes. It is the sons and daughters of the working classes, for the most part, who fill our seminaries and convents.

There is little that the working people have achieved in the way of social betterment through the liberality of the wealthy and the so-called rulers of finance. Every gain on the labor front has been fought for, bled for, and too often men and women and families

have died to attain the gains that have been made.

Study the history of inventions and you will find that the men who have given the most in the way of scientific and inventive progress have been working men and women who have discovered new ways of making a better product. The profits from the exploitation of those inventions went not to their originators but to the manipulators of money.

THE SMALL BUSINESS MAN

Every priest in the Labor movement seems to be actuated by people working for huge corporations, the City, State; never by anyone who came up the hard way in small business. . . . Why do you penalize industry, sacrifice and forethought? Is the lazy, articulate man in the gutter the only person bearing the Image and Likeness of Christ? I cannot believe it.

Comment: I cannot and do not believe it either. Every man is the object of the solicitude of the real priest. Nor do we believe that every workingman who believes in the value of unionization is a lazy, articulate man in the gutter.

Every priest with whom we are acquainted who is interested in the workingman has a great deal of sympathy for the honest small businessman today. He is "getting it right in the neck." He is paying for the sins of his bigger brother so ruthlessly committed

against the workers in the past. Present-day legislation aimed at curbing the corporations and their vices weighs equally as heavy upon the smaller competitor. A strong union can work terrific harm upon the smaller industrialist and businessman.

Our correspondent forgets that the present circumstances did not crop up overnight. We are trying now to correct evils some of which are a hundred years old. The needs of the working people in general are just as pressing as ever. At least a beginning has been made in relieving some of that pressure. If the small businessman knew what was good for him, he too would accept the principle of unionization and present his demands not as an individual but in the combined strength of his fellow tradesmen. There is no doubt about it that the middlemen are very much in the middle these days. But it is also true that some of the worst offenders against their employes are those who hire ten or twenty workers.

EVILS OF THE PAST

Because of some wrongs in the past (though the privilege and good far out-stripped them) must the smaller middleman, hard working, be pushed aside?

Comment: We do not advocate any one being "pushed aside." Nor do we see any injustice in endeavoring to right the wrongs that have been practised against almost two-thirds of a nation for years and years. Sound authorities (e.g. Daugherty in *Labor*

Problems in American Industry) state that not more than one-third of our people have ever enjoyed what we like to boast about as the "American way of life." The system under which that injustice has been perpetrated is wrong. It is harmful not only to the workers but to small business. How can the small business man exist unless the wage-earner has enough purchasing power to buy the goods offered for sale?

Public opinion has been so poisoned by the propaganda of organized management that not one in ten of our citizens has the least concept of the evils of the past that have brought on the chaos of the present. That power and pressure and propaganda still hover above the working classes like a gigantic glacier ready to slip its moorings and crush completely the unfortunates who may be in its path. We recommend a little serious study of industrial history.

THE PRIEST IN LABOR WORK

Every young priest in the Labor Movement, of which not one has had any business experience, but has come from the cloistered halls into the business world with the express idea of putting the rich in their place and stating *ipso facto* that the poor are right and the employer always wrong, the larger the employer the more wrong.

Please try a little justice to the employer for a change.

Comment: Now, where did we hear that one before? We wonder how many priests, young or old, our friend has ever heard talk that way. A goodly number of priests can be mentioned who know a good deal more about sound industrial relations than many of the industrialists whom we have met. The Rev. John P. Boland has rightfully been acclaimed by Governor Lehman and thousands of others as the most influential man in this field that the State of New York has ever had. Monsignor Haas has handled more disputes than most of the mediators in the country. The Rev. John P. Monahan is no amateur at the game. The Rev. John Friedl, S. J., of Kansas City, is gaining a national reputation for his work. The Rev. Raymond McGowan has devoted most of his life to actual cases. All through the country priests have been called upon to act as mediators, arbitrators and consultants both by management and labor. No, Mister Anonymous, the day of the general condemnation of the priest in labor work is over.

Assuming for the sake of argument that there are some priests who know only the principles and not enough of practical affairs, even they have something to offer that both labor and management need badly. One needs no experience to know that employers should study the Encyclicals, should accept the principles and should meet with their fellow employers in an effort to put them into practice even piecemeal and partially. The old an-

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For two years we endeavored to interest Catholic employers in the social teachings of the Church. The response was disheartening. The most

common reply was "Get rid of Roosevelt and things would right themselves." Roosevelt did not create the unbalanced social order which the present Administration has, rightly or wrongly, tried to put in order. It will still be in disorder when Mr. Roosevelt leaves the White House and through every succeeding term, whoever the successor may be, until the men who direct, dictate and control the capitalistic system under which we live accept the social doctrines of the Catholic Church.

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Africa and the Atlantic Charter

ARTHUR CARDINAL HINSLEY

Reprinted from THE TABLET, London, October 17, 1942

THE QUESTION of the application of the Atlantic Charter to Africa when the peace is being won has occupied the attention of an American Committee on Africa, the War, and Peace Aims, which is representative of Catholic¹ and other missionaries, as well as of many expert authorities on African problems.

Its recently-published Report, entitled *The Atlantic Charter and Africa from an American Standpoint*,² deserves a careful study, and calls for special attention from those who have at heart the interests of Catholic missions. Russia, China, Asia, Europe—the world needs the Charter, but the Charter illuminated by another Charter, the Apostolic Commission of the Church “to go and teach all nations.” For we know that the Gospel of Jesus Christ is “the power of God unto salvation to everyone that believeth,” and neither Jew nor Gentile has hope of true peace in mere economic and political contrivances (Romans i. 16).

The problems of Africa are symbolized by the very shape of that Continent, the second largest of the globe, standing between the Occident and the

Orient. There it stands in the heart of the world as a big question point.

The “Great Dark Continent,” the “Continent of Great Misunderstandings,” “the Continent of Great Opportunities,” “the Continent of Great Responsibilities”—so Africa presented itself in the history of the past, and so Africa looms in the moral, economic and political mysteries of the future.

We may compare its inner enigmas by likening Africa to a grand piano which has suffered from neglect or abuse. The white and black keys represent the European and Native Africans. Will they ever be made to produce harmony, and if so, how? Then there are cords or wires twisted in discordant separation: these are the “colored people” and the Asiatic—Indians, Chinese, Malayans—and the Jews, immigrants who have settled in various parts of Africa. Is there any way to join the broken cords and to create some unison in this confused orchestra?

The “Eight Points” of the Atlantic Charter, supplemented by the “Twenty-six Nations Agreement,” is meant surely to apply to Africa. The Twenty-six Nations declare their adhesion to the Atlantic Charter, because they are “convinced that the complete victory over their enemies is essential to defend life, liberty, independence and re-

¹ The Catholic missionaries represented are the Holy Ghost Fathers, the Marianhill Missionaries, the White Fathers, the Society of the Divine Word, the White Sisters, and the Franciscan Missionaries of Mary, all of whom are doing superhuman work in Africa.

² It is published from The African Bureau, 156 Fifth Avenue, New York, N. Y.

ligious freedom, and to preserve human rights and justice in their own lands as well as other lands."

Mr. Roosevelt declares that the broad principles of the Atlantic Charter are universally applicable. "The Atlantic Charter applies," he said, "not only to the parts of the world that border the Atlantic but to the whole world: disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear." Mr. Sumner Welles, Under-Secretary of State of the United States, endorsed the President's words in his Memorial Day address at Washington: "The principles of the Atlantic Charter must be guaranteed to the world as a whole—in all oceans and in all continents."

APPLICATION OF PRINCIPLES

There is, however, a tragic riddle about the application of the Charter and of its "freedoms" to Africa. By whom or by what body and when are the provisions of the Charter to be carried out and enforced? Here may be found the danger of dissension and fuel for a renewal of the international conflagration.

Indeed, Africa seems the very focus of the likely fires of future animosities. Therefore, it is well to notice that the Charter contains only vague indications, if any, of the need of that unifying moral principle—of a common faith which was lacking in the old

League of Nations, and yet is the essential curb on the greed for power and gain.

Moreover, in the Charter we find no statement as to the international body which must be developed, on the lines laid down by Benedict XV in his Peace Note of 1917, and by Pius XII in his Five Peace Points, to promote something like "collective security" and to see that the provisions of the new charter of liberties are carried out.

Wisely then does the American Committee, whose Report we are considering, express the conviction that it would be both impossible and undesirable for the Peace Conference which follows this war to deal with the complex problems of Africa in detail. "This must be left for the formulation of various international commissions of qualified experts for which the Conference itself should arrange"; these commissions should "report their recommendations from time to time to the international body determined upon."

CHURCH IN AFRICA

Will the Catholics of the world be alive to the interests of the Church in Africa, which was the most promising missionary field in the world? The vision of Pius XI when he formulated with untiring insistence "Catholic Action" to save the peace, should now spur us on to unite over all the earth in order to secure our rights at the Peace Conference and to safeguard the interests of our missions everywhere,

and especially in Africa. We cannot neglect our duty to study the vital questions which will call for solution when the war is ended, and to pray for "right counsels and just works." Surely isolationism can have no place here for any body of Catholics.

The white peoples now directly involved in Africa's destiny are British, French, Belgians, Portuguese, Spanish and South African Dutch. Though America has no possessions in Africa like the other Colonial Powers, there are reasons for America's special interest in that continent also.

The application of the Atlantic Charter to Africa will be an "acid test" of the democratic ideals which America seeks to actualize in any new world order after the war. The United States has a population of 13,000,000 Negroes—one-tenth of all Americans in the States—and this is equivalent to about one-tenth of all African people. These millions of black citizens have racial relationship with the African peoples, being the descendants of the slaves whom industrial capitalism caused to be torn from their native land.

America, Great Britain and other countries have a debt of reparation to make for the wrongs of slave-raiding and slave-trading. The suggestion is that the experience of the Negroes of the United States of the white men's ways and the experience of the white men of the black man's mentality, as far at least as mutual acquaintance of black and white has been attained in

the United States, may be useful, if not necessary, to assure a measure of harmony between white and black in Africa.

The United States has many varied interests in the welfare of Africa—not only in the Republic of Liberia, which was instituted and is backed by American influence—but in many parts of the continent. Many missionaries from the States are at work in Africa: the Vicariate of Kilimanjaro, for instance, is entrusted to the American Province of the Holy Ghost Fathers.

Africa will make a large demand on the attention of the framers of the future peace conditions: the United States must have a share in seeking permanent tranquillity in the continent in which America is deeply concerned and for which American blood and treasure are now being expended.

"REAL AFRICA"

It is important to realize the vastness of Africa, the character of its populations and the diversity of Governments. The Report does not deal with Mediterranean Africa, including Egypt, which is related both to Asia and Europe, as well as to Africa, but with what is often called "Real Africa" south of the Sahara, that is with *Tropical Africa* and *South Africa*.

In these two great regions of Real Africa six European nations, including their descendants in South Africa, rule an area of 11,500,000 square miles and a population of about 113 millions of people. Statistics are given which show

the *quantitative* distribution of territories between Britain, France, Belgium, Portugal, Italy and Spain.

But the test of the principles of the Atlantic Charter will be the measure of success in reconciling the conflicting policies in the various areas, allowing for the *qualitative* diversity of Governmental controls in Africa. Under British control are Crown Colonies, Protectorates, Mandates, and Southern Rhodesia which is a Semi-Dominion. The Union of South Africa, with its people of British and Dutch descent, is an independent Government within the British Commonwealth.

Will the growing trend towards uniformity, amid this diversity, be encouraged? Will the principle of "Indirect Rule" by native peoples and the ideal of "trusteeship of backward races" be extended at the Peace Conference? A Nazi victory would quench the hope of the betterment of the indigenous tribes of Africa. That would be something more detestable than the "color bar" which even now works to the disadvantage of the Africans.

In the territories under the rule of nations other than British there is a tendency to "assimilate" the native to the colonizing power: to make the African a citizen of the ruling European country. The British encourage, as far as possible, the use of the native languages and try to preserve whatever is good in tribal customs. Catholic missionaries are treated on principle with impartial equity, whatever their nationality, by British officials.

AFRICAN CAPABILITIES

Now what of the native Africans? Is there any chance of bringing the Hottentots and Bushmen of South Africa, the Negroes including the Bantu, the Nilotic people, and the Madagascar people—a different population not of Negro type but Malayan—into the orbit of civilization?

There are about seven hundred languages in Africa. Missionaries have to take account not only of the strong Mohammedan bodies, but of the indigenous religions, which take various forms. What of the capabilities for development? What of the latent potentialities of the Africans?

An answer to these questions might be given by pointing to the progress of Catholic missions since the opening of the Suez Canal: the native seminaries are an encouraging evidence of African capabilities; Bishop Kiwanuka, of Uganda, is an outstanding example of the capacity of the people, and there are not wanting other typical instances of what native Africans of character and ability can become. The old idea that African people were all children and would always remain children is exploded.

There are now about four hundred and thirty native Catholic priests in Africa: Pius XI eloquently defended the equality of capacity of the African, given equality of opportunity with the white man, and he urged that Africa must be evangelized through the training of native clergy and teachers.

How, then, will the Roosevelt-

Churchill "Eight Points" of the Atlantic Charter affect Africa's future? These points were accepted on January 2, 1942, by the United Nations in the *Twenty-six Nations Agreement*. But it is important to notice that this Agreement supplements the Charter by stressing the spiritual values essential for peace: the Charter here was vague, if not seriously defective. Mr. Roosevelt seems himself to have been aware of the Charter's cursory off-handedness in this respect, for in his broadcast to the world on February 23, 1942, he declared that the Charter applied to the whole world "disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear."

The liberties might have been qualified by some statement of the authority which should secure them against license. Where shall we discover the standard of right and wrong in the use of these freedoms? For they are self-evidently not unlimited either in principle or in application.

An international body on the basis of the old League of Nations, on fresh lines, should be united by fixed moral ideals if it is to promote "collective security" and not eventuate in renewed conflict through the clash of opposing "ideologies." How will the Atlantic Charter avail, in Africa or elsewhere, without such agreement in such a body?

VICTIMS OF EXPLOITATION

The Charter lays down in its first Article that there must be no aggrandizement, either territorial or other. This should mean that the scramble for African lands and for African resources must cease. There must be first and foremost regard for the welfare of the native Africans, who are the real "have-nots" and have too often been the victims of exploitation in the past. Ownership and overlordship should give place to the increasing realization of the Mandates principle, that outside control in Africa is a *guardianship* which will invite the progressive cooperation of the native populations.

The second point of the Charter lays it down that before territorial changes take place the people concerned need to be consulted. Extreme and cruel instances of transfer of whole populations in Europe are well known to the world. In Africa there are problems of control from outside which will tax the wisdom of the peace-framers to the utmost: these mostly now depend on the outcome of passing events, and had better not be complicated by premature discussion. Yet here again justice and charity plead for the fullest possible account to be taken of the interests and rightful wishes of the native peoples.

The third point of the Charter insists on respect for the right of all peoples to choose the form of government under which they will live. Since knowledge and training are necessary for responsible choice, a long period of

education is necessary to fit the hundreds of African tribes, often so mutually hostile and backward, to actualize these advanced ideals of the Declaration of Independence—"equality and freedom."

Will European Governments combine and call in the missionaries in a systematic effort to prepare African peoples to rule themselves? The British Government in 1940 issued a "Statement of Policy on Colonial Development and Welfare" in which it is stated that our primary aim is to protect and *advance* the interests of the inhabitants of the Colonies, Protectorates and Mandated Territories. No doubt this is a sincere purpose, but it is not to be finally realized except by many stages of patient endeavor.

FREEDOM FROM FEAR AND WANT

The Report we are considering shows deep insight into African conditions in dealing with the other points of the Atlantic Charter; equal access to raw materials; the Economic Collaboration and Protection of Labor. This should be interpreted to include Land Rights, Freedom of Labor, Economic Welfare, Housing, and some form of Trusteeship or Mandate Protection.

Anyone even slightly acquainted with the past history and the present conditions of the native African peoples—the slavery of the past and in the present the dangers of forced labor, the land-hunger, the state of the compounds—will readily agree with the recommendations of the Report.

The sixth point states that after the destruction of Nazi tyranny, freedom from fear and freedom from want must be secured by a peace which will afford assurance "for all men in all lands." Intelligent and educated Africans, whose number is growing, express their fears in no uncertain terms. They say:

We know that foreign Powers possess much of our territory and have in their hands in large measure our destiny and welfare. The Nazis regard us as "semi-apes," and declare their aim to be our enslavement.

We fear that our old institutions, cultures, arts—the *desturi* we value dearly—may be lost and replaced by something wholly alien to the race and traditions of our country. Our contact with so-called "modern civilization" has not been completely favorable to our well-being.

We trust to the improved attitude and the promises of the present European controllers. But we see only increased fear and want if we were to be chained by the German race which despises us, under a yoke more intolerable than any we have ever hitherto borne.

We have a right to cultivate our own land so that we may not live on the borderland of bare subsistence: we do not wish our manhood to be exhausted by toil in the mines and our families starved on low wages which do not even provide the simple wants of a large part of our population.

If, as President Roosevelt has said,

one-third of the American people are "ill-fed, ill-clad, ill-housed," a still greater proportion of our Africans are in a worse condition, even having regard to their modest needs. Will the peace plans introduce a practical system of social and economic improvement, justly and wisely conducted for the welfare of the African members of the human family?

PEACE OF CHRIST

The seventh point of the Charter requires that the peace should enable all men to traverse the high seas and oceans without hindrance. Freedom of travel on land and sea and in the air should not be denied to any people simply by reason of race or color. The inventions which have so wonderfully lessened the distances of the globe should unite all peoples and aid the advance of civilization. Unimpeded intercourse could and should, as Professor Du Bois, a noted authority on African conditions, suggests in a memorandum prepared for the Committee, serve the purpose of "a great crusade, a religious mission."

Will the children of light take advantage of the facilities of communication to spread truth and to bring their African brethren into touch with whatever is best in the culture of nations? A large, hopeful vision of the future may see in this bridging of space the preparing of the Way of the Lord. That this may be the design of Providence for the native peoples of central Africa, isolated during many centuries,

is the prayer of those whose faith inspires apostolic zeal for missionary endeavor. But not by ships and air-liners shall we secure the "Peace of Christ in the Reign of Christ."

The last or eighth point of the Atlantic Charter seeks peace through the abandonment of armaments and the provision of some permanent system of security. The representatives of two powerful nations declare their belief that "all the nations of the world for realistic, as well as for spiritual reasons, must come to the abandonment of the use of force."

Of all reasons, spiritual reasons are the most realistic because the Supreme Reality has created all realities and given men a soul to understand Him in and through the things He has made. Therefore the peace of the world, and of Africa, if it is to be the peace of Christ, a true and lasting peace, cannot be secured by the contrivances of mere secularism.

A former Minister of the Belgian Colonies, famed as a man and as an administrator, stated a few years ago that moral education alone can give anything enduring to schemes of social security, and that the work of the missions is therefore essential. "Native life is profoundly penetrated," he rightly observes, "by religious sentiment, and dominated by mystery."

The old saying that the soul of a man is naturally Christian, finds confirmation from one end of Africa to the other. Thus an accepted authority

on African religions³ has stated that the essential ideas of that which everywhere has been looked upon as the primitive religion are to be found in tribes of widely different origins which cannot possibly have met for centuries.

From these widespread sources was collected evidence of common beliefs—an unseen God, the survival of the human soul, rewards and punishments after this life, sin and the power left in man to wipe out its stain—as well as of the common practices of prayer and sacrifice, and the need of worship. All such spiritual ideas are overgrown by a more or less confused mass of strange superstitions, but there they are, like wheat among the chaff.

This evidence, according to the authority we quote, "convinces us that at the beginning of the formation of the black race there were common beliefs and practices, such as are to be found at the beginnings of every human race, and on which Christianity itself rests, as we have it today." The task of the missionary is to separate by an intelligent winnowing the good grain from the chaff—the acceptable fruit from the husks of evil tribal beliefs and customs—and to refine by the Gospel of Grace what natural religion has sown in the souls of the backward races of Africa.

On wholly different lines proceed the secularists who want to form the native population of the once dark Continent after the pattern of the ma-

chine age of Europe. Missionaries are unitedly voicing their protests against the growing tendency among some civil administrators to exclude religion from the education of the Africans. Such a policy, if pursued, would be contrary to the declared aims of British Colonial ideals and practice.

RELIGION AND EDUCATION

In a memorandum on "Native Education in British Tropical African Dependencies" issued by the Advisory Committee of our Colonial Office in March, 1925, there is a statement on "Religion and Character Training" which deserves the attention of those who seem anxious that Africa should experience the moral bankruptcy that materialism has brought about in other parts of the world. "Since contact with civilization"—so the memorandum says—"must necessarily tend to weaken tribal authority and the sanctions of existing beliefs, and in view of the all-prevailing belief in the supernatural which affects the whole life of the African, it is essential that what is good in the old beliefs should be strengthened and what is defective should be replaced. The greatest importance must therefore be attached to religious teaching and moral instruction. Both in schools and in training colleges they should be accorded an equal standing with secular subjects."

Here and now these wise words are of utmost significance. Rightly have the missions been called upon by the Civil Administration to assist the

³ Bishop Le Roy, C.S.Sp., in the *Catholic Encyclopaedia* article "Africa."

Government in the civilization of the Africans. But it is sometimes forgotten that our missionaries were the first in the field of education, and have had the largest share in promoting the moral and physical welfare of the native population.

Only by recognizing the fact that the majority of the native people of Africa who receive an education are being uplifted through Christian teaching, and by continuing the policy of cooperation with Christian teachers, will President Roosevelt's plan be realized, that "in victory we shall seek

the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations." (Reply to the Loyal Declaration of the Catholic Hierarchy of the United States.) But among those who bear the name of Christian, "One Lord, One Faith, One Baptism" is needed for indivisible peace. We pray "That they all be one." Truth is one. The Church of Christ is founded on a rock which is the only breakwater against the onrush of the materialistic flood.



"Prison! Why it was our cradle! We have our roots in the catacombs. Put a Christian in prison, and you are putting him back in his native air."—*Translated from Eugene Veuillot, Vie de Louis Veuillot*



"Love without reason is not love; and reason without love is not reason."
—Herbert Ellsworth Cory, *Autobiography of a Free Thinker*

In spite of his efforts for a just and lasting peace, in spite of his absolute neutrality, in spite of his supreme charity on behalf of the war victims of every race and creed, Pius XII is maligned and misrepresented by malice or ignorance on this side and on that, even as Benedict XV was assailed by both sides twenty-five years ago during the last war. But just as Benedict XV was proved in the issue to be the one public man of unimpeachable sincerity and impartial wisdom, so will Pius XII be vindicated when passion gives place to reason.—Cardinal Hinsley

Fighting the War

"If Christian teaching censured all wars, the soldiers who sought salvation (of John the Baptist) in the Gospel would have been told to throw away their arms, and abandon military service. But they were only told: 'Plunder no one, neither accuse anyone falsely, and be content with your pay.' If they were bidden to be content with their pay, they were certainly not forbidden to go to war. Moreover, let those who say the teaching of Christ militates against the good of the state imagine to themselves an army made up of the type of soldier the teaching of Christ outlines. . . ."—*Translated from St. Augustine, Epit. CXXXVIII.*



Winning the Peace

"Peace should be the object of our desire, war looked upon but as a necessity, to the end that by it God may deliver men from the necessity of war and preserve them in peace. For peace is not sought in order to rouse men to war, but war is waged that peace may be obtained. Therefore, even in waging war, be a peacemaker, so that by conquering those whom you attack, you may lead them back to the advantages of peace."—*St. Augustine, Ep. CLXXXIX*



The laws and regulations of the last twelve months have brought about a greater measure of equality in the social conditions of the people of Australia. Increased wages for the workers and heavy taxation on large incomes have done something to bridge the gap between the very rich and the very poor.

Justice, however, is not only a matter of greater equality. It is a matter of freedom as well. Both must be maintained if justice is to be fully achieved. The two ideas go side by side. The error of the nineteenth century was to give freedom to the capitalist while denying justice to the people. It may be the error of this century to give a semblance of justice to the masses while destroying the freedom of all.—*From the statement on Social Justice issued by the Australian Hierarchy in May, 1942*

Positivist Contagion

DON LUIGI STURZO

Reprinted from PEOPLE AND FREEDOM, England

IT is refreshing in the United States to hear political speeches. The notable address by the Secretary of State, Cordell Hull, on July 23, confirms the line of affirmations of Roosevelt, of Henry Wallace, of Sumner Welles.

But when we read or hear university professors, famous writers, scholars, it is often with great sadness. They cannot break through the barriers of positivism (which they believe to be scientific). Dealing with this seething world, too often they think they should reduce everything, politics and morality included, to a material mechanics, masked by new theories or old theories in new dress.

GEOPOLITICS

So long as students of geography in relation to politics had not adopted a title of their own, "Geopolitics," and did not claim to explain all politics by geography, a certain intrusion into a field not their own could be tolerated. Today, however, geopolitics, with other similar sciences, seeks to push its way even into the eventual Peace Conference, in the name of sheerly positivist theories.

The most notorious example is that of Professor Renner, Professor of Geography at Columbia University, who insists that geopolitics demands the partition of Switzerland between France,

Germany and Italy, of Belgium between France, Germany and Holland, and so on; in a word, the absorption of all small countries by their greater neighbors. (Holland itself would become a British Dominion!)

The infection has reached certain circles where not only no one had ever thought of geopolitics, but positivism had always been opposed. Thus in certain Catholic papers (even diocesan ones) a reason advanced for European Federation (an excellent thing in itself) is that the Scheldt and its estuary are in Dutch and Belgian hands, and the Germans, poor things, in order to go by sea, must pass within gun-shot of Dover.

It is a wonder that the writer of one particular article that I have in mind did not mention the painful position of Italy, shut up in the Mediterranean, with Suez and Gibraltar in British hands: that was Mussolini's main argument for his alliance with Hitler and for making war on the world.

Such theses, belonging to what might be called "geo-thalassic-politics," are balloons that a pin-prick can burst. Italy from her unification up to June, 1940, for over eighty years, even in the period of non-belligerence, even during the Abyssinian War, could send her warships and merchant ships

through the straits both of Suez and Gibraltar without hindrance. The Italian merchant fleet has always been free and no one prevented its becoming one of the foremost in the world. Germany which, according to the writer quoted, suffers from a lack of adequate outlets to the sea, from 1870 till now, save in war-time, had a merchant fleet that could compete with the whole world, passing under the nose of the British at Dover without let or hindrance.

In regard to the rivers common to several States, the Danube, the Scheldt or the Rhine, efforts have always been made to reach an understanding. The First Great War indeed altered the earlier systems. But geopoliticians, whether at first or second hand, would do well to realize that neither the Rhine nor the Scheldt nor the Danube nor the Rhone had anything to do with the war of 1914-1918.

THE SMALL STATES

It was certainly a bitter surprise to read, in a review which has won our respect and sympathy on so many grounds, a note in which the author not only accepted the alleged Russian annexation of the Baltic States with British consent, but declared that "There are times when small nations' hopes for independence simply do not correspond with reality," expressing the hope that peace-planners would have noted this for the future of Europe, so as to consider the problem of boundaries between States in realistic fashion.

To the objections raised by the Review's many friends, the author replied that what he had in mind was the need for European Federation. Be it so, but at bottom there is a spiritual confusion.

CAUSES OF WAR

Wars do not originate either from the seas, or rivers, or small states, or any other political or geographical causes. Saint James in his Epistle says: "From whence are wars and contentions among you? Are they not hence, from your concupiscences . . .?" At the basis, stands the moral fact. To correct it, morality must become an institution, that is law. Law, if it is to be valid, must be upheld by sanctions, that is, by force.

If there were no law or law courts or prisons, thefts would be common practice, indeed a sport, and killings a necessity, indeed a habit. So it is with war. Not a few Americans have the idea that war is an endemic European fact because the benighted Europeans have not combined in a sensible fashion: they have not standardized either their territories or their languages or their minds. Those who think thus do not understand that war has passed from local, national, continental phases into an inter-continental and world phase, following the evolution of the rhythm of organized societies.

Today there is no longer war between Pisa and Florence, or between England and Scotland, but between

two world coalitions. The infra-national phase of war was transcended with the organization of the national State; war between two nations has today become merely the prelude to the world phase because it is possible to fly in a few hours from London to Berlin, from Moscow to New York.

It is clear, organization, law and power are needed on an international, world scale. Every country must be included—either within the League of Nations, with equality of rights, or outside, under special supervision to render it harmless to the life of the rest. Hence the necessity for law and for recognition of the rights of the small as of the great, as today in civilized States, never the arbitrary will of the strong or the privation of rights of the weak.

This clear, simple conception cannot penetrate the minds of positivists. In a recent book, *My Philosophy of*

Law—Credos of Sixteen American Scholars, all save one find the basis of law in facts, without moral principles and without religious faith. For them "Law consists of the concrete functioning of the government." The one (Walter B. Kennedy) who is not a positivist asks in what the positivist thesis differs from that of the Nazis, from the German jurists who define law as "what is useful to the German nation," or "what Aryan men consider as law."

It is not very surprising if a future post-war order, shaped by the geopoliticians and positivists, comes to look more or less like that of the German jurists. It is comforting indeed that men like Cordell Hull see the task before them as one of "building human freedom and Christian morality on firmer and broader foundations than ever before."



Crisis in Marriage

"It is as certain as anything can be that, where families are voluntary, a community in which marriage is regarded as it is today in western civilization will die out. For it is held up to be no more than a mode of self-gratification. Those who are concerned about the small-family problem should address themselves earnestly to a reform of the outlook upon marriage. If this outlook is changed, the parental instinct may grow stronger and the power of attraction exercised by superficial and short-run satisfactions may grow less."—*Professor Carr-Saunders*

Tradition and Art

JOHN LAFARGE, S.J.

Reprinted from LITURGICAL ARTS, November, 1942.

A STRANGE contradiction seems to beset the artist's efforts when he ventures into the religious field. He is taking a chance, so to speak, or a gamble. He may escape quite unscathed and meet with a general and placid approval on the part of his patrons and of the believing and religiously minded public. But he may find himself accused—frequently in the severest fashion—of violating two sacred things: reverence and tradition. The effect upon the artist is apt to be bewildering and disconcerting. Not infrequently it happens that the painter or sculptor who is thus stigmatized has looked upon his work as a testimony, in the face of a materialist and frivolous world, of his profound regard for tradition, as a gesture of pious reverence. Whatever the effect might be, his intention was precisely the opposite of that which is imputed to him. Just *why* he is supposed to be irreverent or a light-minded innovator, is not clear to his own mind, as the accusation rests upon sentiment, not upon any tangible, well established norms.

Such misunderstandings, of course, have always been part of the game, and will to some extent continue to be so. Nevertheless, there does seem to be a good reason why their extent should and could be considerably reduced. Misunderstandings should be lessened,

in number and intensity, because as long as they continue they obstruct the development of a live and virile religious art in this country. Patience, like talent, has its limitations. No growing or developing artist, with an eye to his future reputation and security, will naturally wish to consecrate his best years, his study, and his creative energy to a field where he will meet not only with rebuffs, but with what seems to him like a direct contradiction of the very thing he is expected to render. Patrons, on the other hand, are not always in a position to take up arms against a sea of criticism and suspicion. With the genuine practitioner ruled out, art no longer exists as a vocation, inspired by definite ideals and principals. The field is left open to commercial-minded opportunists, who trade upon passing fashions in the minds of the supposedly pious public. But the more tightly this type of falsely created convention binds, excluding and nullifying legitimate freedom of initiative, the more unruly and radical will be the attempts of the desperate few to escape from it. A vicious circle ensues, to the good neither of the Church nor of the personal lives of the artists.

Can some of this misunderstanding be cleared up by a little more light upon the true nature of tradition in art? This is a vast topic, and the sub-

ject for learned research. Yet need it all be such a mystification? May it not be possible to clarify two or three of the most salient points in the hope that, with these out of the way, the path will be a little more open toward a fuller understanding?

CONVENTION AND TRADITION

One source of confusion is the inability to distinguish between mere convention and genuine tradition. Where art fulfils a subjectively devotional purpose, almost inevitably certain fixed ways of portraying sacred personages will crystallize into conventions. Devotion clings to these not for convention's sake, but from the sheer psychological need of a certain fixity and uniformity in a mental picture of an unseen mystery, if it is to form part of the soul's daily pabulum.

If I daily meditate, for instance, upon the infancy of the Saviour and the persons and actions which that infancy implies, it is practically necessary that I should form a rather conventional picture in my mind of the Infant Saviour, the Holy Family, the Shepherds, Crib, Angels, etc. From a devotional point of view, that is to say from the standpoint of immediate and daily devotional needs, it is disturbing for the ordinary pious person to come across a marked violation of these conventional needs. A process of readjustment is necessary, and man's pious nature, if one may so say, revolts against the imaginative effort that this readjustment demands. But the suppos-

edly harmful character of this shock to pre-conceived ideas is often exaggerated. There is, moreover, a psychological, or what may be termed, a renewing quality, in a legitimate disturbance of this kind. It is also true that art which, in the initial view, requires a readjustment, later becomes both acceptable and natural.

Peculiar about this convention is that it is so largely a convention, and may have so little pertinence to the real representative propriety of the picture or statue itself. Its associative effect often is completely out of proportion to its real artistic merit or demerit. It has become a symbol for what is *in me*, rather than being an agent on its own account. A simple example of this is found in the objects used in their habitual devotions by some of the great contemplatives, such as the set of crude little colored pictures which were cherished by St. Ignatius Loyola.

NOT GENUINE TRADITION

The artist, however, who intends his religious representation to be valued objectively—not from the standpoint of this intimate, possessive, or personal devotion—finds himself confronted by an accumulation of these conventions. They have gathered such mass and are produced in such quantity by modern commercial processes that the *impression of a real tradition* is formed in the minds of the believing public.

Stripped of their "practical" associations, however, these conventions

are found to lie woefully outside of the genuine current of tradition. Trace them back to their origin, and we find no small number of them are merely the aftermath of attempts made by Renaissance artists to portray a certain standard of "beauty" in conformity with tastes of a (today) vanished period. As Father Paul Doncoeur, S.J., observes, in his *Le Christ Dans l'Art Français*:

Italy, intoxicated with the splendors of the antique, revealed to the new world an unexpected Christ whose divinity was expressed in the sumptuous graces of a hero. He was in turn Apollo or Jupiter, according as He pronounced the Beatitudes or launched His condemnations. The fascination thenceforth exerted by the "heroic" type of beauty was so strong that it still rules our imaginations. Artists who wish to free themselves from it look like blasphemers to the clergy and to devout people. Thoroughly sincere and honest renovators of Christian art, like Henri Charlier, Fernand Py, Georges Desvallières, are still considered as barbarians by the majority of the Catholic public, *since they scandalize in us that taste for elegance which we identify with the sentiment of the divinity*. And so our churches remain closed to the most powerful and the most Christian type of production; while at the same time they are cluttered up with pretti-

fied nothings [*fadeurs bellâtres*] which insult the divinity. To denounce this scandal is more an act of religion than it is of aesthetics, since it means practically that we are imploring people to return to the sincerity of our holy Faith, and of history itself. (*Italics mine.*)

As Pitirim Sorokin points out in his *Dynamics of Social Progress*, the attempt to break away from such unreal conventions may readily take on an eccentric and bizarre form. It is not necessarily as happy and inspiring as the work of the men named by Father Doncoeur, or others who have blazed the way in this country. The work of the religious artist in striving to liberate himself from false conventions imposed by a false tradition that masquerades under the guise of piety is conditioned to no small extent by a general movement in the field of Western art toward an escape from the generally "sensate" atmosphere (using the Sorokin terminology) of which the "pious" convention forms a part. As a result of the "sensate" trend, art, notes Sorokin, became "more and more *theatrical*, that is visual, with representation of the passions, emotionality, and sensibility." "Religious art thus ceased to be not only all of art exclusively, but even the main form of art; it tended more and more to become a small stream." In the words of Emile Mâle quoted by Sorokin, "Since that time there have been Christian artists; but there is no more a Christian art."

The conventions of the present, however, are, for the most part, planted squarely in the ground of this sensate period.

Eccentricities, of course, are shocking and puzzling not to the piously sensitive alone, but to the ordinary reverent and thoroughly objective person. As a rule, they lead into blind alleys, and are unpleasantly linked to the ideological aberrations of our age. (That they should be so linked, or so largely linked, that they should have taken such extreme development, may well be, as Father Alain Couturier, O.P., points out, the result of neglect of these movements on the part of the religiously minded.)

The remedy for such eccentricity, however, is not insistence upon the empty conventions against which they are a protest; it is a return to genuine tradition, which is a sacred thing, a living thing, and is the key to richness in artistic development.

The first thing to remember, I should think, in such connection, is the simple fact that the attempt to depart from an established convention in religious portraiture is itself thoroughly in line with the tradition of all ages. If it had not been so, we should still be ornamenting our churches with the beardless, Orpheus-like Christ of the Catacombs, or with the hieratic figures of Byzantium. There is no need to labor this point; the whole history of Christian art shows that what in later centuries is taken for granted as greatly in the long line of tradition,

was startling and upsetting to a degree when it first occurred.

WHAT ARE THE NORMS?

Does tradition impose upon us the compulsion to reproduce the peculiarities of another age? Again the answer is negative. Great art has always felt free to use the resources of its own period, just as it has felt free to use the heritage of all times and periods, in architecture as in the field of the representative arts. The Gothic revival of the early nineteenth century was, itself, an attempt to vindicate this liberty, not to impose new shackles, save in the minds of certain enthusiasts. Certainly one short-cut to considerably more clarity and peace in this whole issue will be the definite recognition that departures, even radical departures, from established convention are not of themselves a flouting of true and sacred tradition, as long as they are in line with the spirit that genuine tradition carries on from age to age.

With this understood, we can ask ourselves the necessary question: by what norms *is* such a departure to be guided? Or: what part does a genuine respect for tradition play? (1) Obviously there can be no question of departure from definite prescriptions—doctrinal, liturgical, etc.—that have been laid down by the Church itself, e.g., in such matters as representation of the Blessed Trinity, the Crucified Saviour; and it should show a profound respect and affection for traditional hagiographic symbolism, increasing, of

course, as the representation is destined for strictly liturgical or for devotional purposes. (2) It should accord with the genuine tradition of great art itself, viz., a respect for form, for synthesis, for power and virility, for beauty and grace. Hence the bizarre and eccentric are out of place here, whatever freedom they may enjoy in profane art.

CROSS PURPOSES

I once had the curious experience of listening to two individuals arguing at complete cross purposes upon this very topic. One of these, who prided himself upon his conservatism (confidentially, he was a Bostonian), scouted the validity of "modern art," of any departure from what he considered established norms, on the ground that there is no such thing as modernity in art anyhow. "These moderns," he observed, aren't doing anything new. They are merely repeating what was done centuries ago. Look at the Italian Primitives, look at Palermo," etc. With a somewhat bewildered look, the "modernist" agreed to the premises but drew the precisely opposite conclusion. If "modern art" is nothing new, then why should the "conservative" condemn it? Possibly Phidias and Sophocles, not to speak of Euripides, experienced some of the same strange quirks of logic.

In tradition, however, there remain certain elements less tangible than the objective prescriptions and usages of the Church or the generally

known norms of art. Yet these intangibles greatly influence the final product and our attitude thereto.

The first of these intangibles has been touched upon above: association of old forms with our personal and religiously devotional life. This may be called the Icon element in religious art, and it is not to be disregarded.

The second, also mentioned previously, is the association of new forms with secularist or ideological movements; their use, or misuse, by propagandists and agitators.

In the third place, there is the question whether and how far the religious art we are producing today is associated with the mind of the Church at this present epoch. How far does it really mirror that mind in this period? In every phase of history, the Church is inclined to emphasize certain great central truths and certain great practical corollaries which flow from these truths, and her choice of mysteries for representation, her choice of architectural styles and conventions will in no small degree be influenced thereby. Thus the monastic ideal left its mark upon the life of the Church, as did the idea of a sacral all-embracing civilization in the middle ages, or the need of escaping from religious formalism and of intense personal apprehension of vital doctrines in the later periods. Today, the emphasis upon the social, the communal, the objective side of Christianity is bound to leave an impress upon Christian art.

We should think and act much

more clearly in this matter, I believe, if we could escape from certain familiar and "pathetic" fallacies concerning the innate mysticism of the past as past, the notion of a too direct connection between the age of faith—pilgrimages, crusades, etc.—and the depth and religious integrity of art. After all, no grander pilgrimages have occurred than those today of Lisieux, Lourdes, Beaupré, yet these have not apparently generated any noble forms of art.

Was the spiritual character of the Old Masters' work the direct result of their own vivid and personal faith? There are a few whose lives seem to bear this out, but others whose lives give it the lie, and we can go much farther than Lippo Lippi to illustrate this point.

May not the explanation rather be that the influence of the Church upon the age as a whole, upon society as a whole, upon family life, civil life, the personal lives of the majority of the citizens, perfected, through the centuries, certain noble and spiritual appearing physical types of men and women, whom the artists quite simply and spontaneously made use of, as models and inspirations? In late mediaeval Italy or Spain they did not need to go searching around for these models as we must do today. They were on every street-corner.

The waiter, who served Paul Bourget in Titian's country, near Venice, "had eyes and a port of the head worthy of a St. Sebastian in a fresco,

and the innkeeper could have 'posed' for a St. Jerome in the desert, with the severity of his ancient countenance." It is a question, thinks Bourget, whether the great masters were moved by the complex notions that we attribute to them. "Quite simply, quite naively, they copied the living model in a conscientious search for exactitude."

PROBLEM OF RELIGIOUS ARTIST

The religious artist, therefore, cannot rely upon the past merely as past to give him reverence and spirituality, any more than he can rely upon the present as present to give him dynamism and originality. Tradition is enshrined in the past, but to discover it demands a selection, a process of judgment. The balance of these intangibles cannot be achieved by any rule of thumb; they must be a growth in the artist's soul. All this means that he must humbly ask the Holy Spirit to obtain for him the grace to interpret the mind of the Church in *this* epoch, *this* struggle with the powers of darkness. After all, the Holy Spirit lavished such *charismata* upon the Faithful in the days of Augustus and Nero. Will He be less generous with His gifts in the day of Hitler and Stalin? Our Lady, it is the tradition, prevailed upon the Holy Spirit to grant the artistic *charismata* to St. Luke. If we are honest with art and ourselves, and bold with her, she will, I think, perform for us the same service today.

THE EDITORIAL MIND

Catholics and the Beveridge Report

IN THE light of a preliminary and very rapid study of the 300 closely printed pages of the Report on Social Insurance and Allied Services by Sir William Beveridge, we wholeheartedly welcome the revolutionary recommendations.

The principal aim of the Report is to establish universal economic security and to eliminate all absolute want. Our readers will recall that we have always maintained that the social problem essentially consisted in the provision of economic security to the whole people. While one must recognize the difficulties in the way of establishing the principle that no citizen should want for the basic necessities of life, notably the difficulty of providing a sufficient incentive for work and active contribution to the wealth and welfare of society, it has never seemed to us that these difficulties were insoluble. It is indeed notable that the above difficulty, for example, is generally raised by the class of persons who, through brains, ability or inheritance, are more than economically secure, and, not rarely, by persons who have never since birth had any reason not to expect, whether they worked or not, an excellent breakfast on the next morning.

At the same time, it is obvious that any scheme of such universal provision against retirement, unemployment, disability, maternity, medical service, etc., must be closely related to the work of the community, in the sense, first, of stimulating rather than weakening the will to individual work and second, in a pattern of redistribution of wealth that will not injure the country's productive capacity.

Critics of Sir William Beveridge's findings on the ground of Socialism should be interested to note that he is the first to condemn the old "dole" system. "The insured persons," he writes, "should not feel that income for idleness, however caused, can come from a bottomless purse. The Government should not feel that by paying doles it can avoid the major responsibility of seeing that unemployment and disease are reduced to the minimum." That is indeed a good and hopeful start, and his acceptance of a contributory insurance plan rather than a taxation-dole plan is right.

As we noted at the beginning, one needs time to study the long Report with all its implications, but it seems to us, at first sight, that there is nothing in it that is not consonant with Catholic social teaching. On the contrary, it appears to us to implement the principles taught by the Popes and preached throughout the Church. If

this is the case, one hopes that Catholics will be among those who will press the hardest for the substantial adoption of the greatest proposal of social reform in the history of the country.—*CATHOLIC HERALD, London, December 4, 1942*

We Ask a Few Questions

LAST SATURDAY a Missouri Pacific train carrying war prisoners was wrecked near Nevada, Missouri. One American soldier who was a member of the detachment guarding the prisoners was killed. His name was Private William R. Duffy. Eight other American soldiers were wounded.

Among those who were injured were: Sergeant Frank H. Santoufro, Private First Class Vincent S. Osrnoski, Private Bernard Boudreau and Private Salvatore T. Begeto.

Now all these names are distinctly Catholic. They are names which represent races which not so many months ago were referred to by some elements in this country as foreigners.

In practically every list of the killed and wounded and missing as released by Washington we find Irish names, Italian, Polish, Bohemian names, French names; the names of Catholics of German and Lithuanian blood.

This paper has carried stories of the families in the Archdioceses of Baltimore and Washington which have given two, three, four and five men to the service of their country. We know

that Admiral Dan Callaghan, Commander John J. Shea, and others who have lost their lives were Catholics. Add to the lists such names as O'Hare and Devereux and many others who have been decorated or extolled for their bravery.

At least two Catholic chaplains have been killed in this war: Chaplain Aloysius Schmitt, in the early minutes of the fight at Pearl Harbor, and Chaplain Clement Falter, a priest of the Society of the Most Precious Blood, who lost his life when the first detachment of Americans landed on the shores of Africa.

We Catholics pay honor to the memory of all those who have died, whether they be Catholics, Protestants or Jews—for they were Americans all. But we wonder what those who have waved the flag of bigotry in the faces of us Catholics in the past are thinking these days? Will bigotry still reign after this war as it has after every other war in which Catholics have fought and died?

And when we consider the many Catholic parents who have sent three, five, six and seven sons—and even more into the service of their country, have we not the right to ask: are the exponents of Birth Control to be considered the highest type of Americans?

After this war has come to a close, after this country will have achieved victory, will the Catholic Church continue to be maligned by Birth Control leaders as a tyrannical

Church which is stupid in its opposition to Birth Control and not concerned with the preservation of a strong America?

And may we ask this question: "Are the newspapers which give so much space and which publish so many pictures of childless men and women who have been married four, five and six times, with all the former husbands or wives still living, acting in the American way of life by publishing such stories and pictures?"

May we ask a further question: "Do the newspapers which publish prominently, some of them on their first pages, two and three-column pictures of three-quarter naked striptease movie actresses and give only a single column cut to a soldier, or a sailor, or a Marine or an airman, or a member of the Merchant Marine, who has died for his country, prove they are real American newspapers?"—THE CATHOLIC REVIEW, *Baltimore, Md.*

Simon Bolivar

HE WAS born of a noble and wealthy family; educated in the privileges and prejudices of his caste; but the ideal of liberty seized his mind in early youth, and he broke with his family, his friends and his vast fortunes, to live the hazardous life of a proscribed exile, a leader of guerillas, a revolutionary general who staked his head in every battle. He freed a continent, but the peoples rejected him and

he died, in the prime of manhood, poor, surrounded by suspicion, fear and hatred. While he lay dying, he was troubled at the thought that the liberated peoples had turned their weapons on one another and the future was in peril. When he had received the Eucharist, he dictated a message to the people of Colombia: "I long for the happiness of my country," he said, "and if my death will bring about the end of parties and the consolidation of unity, I will go down in peace to the grave."

This was Simon Bolivar, the most outstanding man born on this continent. Few men can have suffered as intensely as he, and few have achieved so much.

Buenos Aires has raised a monument to his memory in the geographical center of the city. From the shadows of the ancient trees in the Rivadavia Park rises a square stone portal of golden-yellow stone. It is strictly geometrical, balanced, heavy and solid, but there is no building behind it. Before the gate-way Bolivar bestrides his horse, sword in hand.

The symbolism is perfect. Simon Bolivar built no building, but he opened a door and while he lived he stood on guard before that door, defiant, indomitable. The men of later generations, of all generations born on the American soil shall forever hail him as the guardian of the gate.

We hail the memory of Bolivar. In these times the tendency to belittle the great heroic figures of the past is

on the increase. There are even those who would undo their work. But the spirit of Bolivar is not wholly dead, that rare spirit which drove him to expend his life fiercely for the ideal of independence.—THE SOUTHERN CROSS, *Buenos Aires, October 30, 1942.*

Sex Hygiene in High Schools

DR. ERNEST L. STEBBINS, Health Commissioner of New York City, recently said that he will make every effort to have employes of the Health Department give courses to the youth of the city in what is euphoniously called "sex hygiene." His statement was inspired by the fact that the Board of Superintendents had rejected a plan to introduce the course into the school curriculum.

The controversy has brought out some horrible facts. The Health Commissioner is gravely concerned and rightly so because the known cases of venereal infection in high school pupils between fifteen and nineteen years of age had, during the past year, increased by twenty-two per cent for one type and thirty per cent for another type of virulent infection. Shocking as the situation is, more shocking is the remedy suggested. "An educational program is the only way I can see to halt the spread of disease," says the doctor. And what program does the medical man suggest? Evidently it is to impart knowledge of prophylactic means of not getting caught, for he goes on to say, "District Health officers

are quite capable of giving a course that the board does not have if it saw fit to give them the opportunity." Nothing is said about imparting a knowledge of God, a knowledge of religion, a knowledge of morality, or training the will. To the Commissioner this may be just a medical problem but to thinking people it is far more.

Coming at a time when the newspapers are almost daily carrying accounts of public school teachers being assaulted by pupils or their parents and on the heels of the direct appeal of the teachers to the police for protection from reprisals for maintaining discipline in the schools, it ought to set the decent citizens of New York City thinking. While thinking over this situation we suggest that New Yorkers recall the bitter fight made by certain members of the School Board against the proposal to grant public school children one hour of time each week for religious instruction.

Perhaps the revelation of nasty conditions in the school system will make the opponents of religious instruction become advocates of granting more time than the totally inadequate one hour a week for giving the rising generation courses in religion and morality. We doubt it. As for ourselves there comes to mind the line from Hamlet where Marcellus pithily summed up an odorous situation, "Something is rotten in the state of Denmark." We say the same of New York City and wonder about other cities.—THE SIGN, *January, 1943.*

Lord That They May See!

HAVING READ through 1,000 essays on "Peace Aims" sent to his magazine, Edward Hutton of the *World Review* had to confess: "I felt that the lack of reference to any spiritual goal was disappointing."

This means that we have a strong body of people in the land, including an irresponsible intelligentsia, that has not yet even faintly realized the deepest causes of the chaotic hell into which our modern world has plunged. "Our troubles," says Pius XII, "have one bitter root, terrible in its fertility, the ignoring of God's majesty, the complete neglect of his heavenly commandments." For it is practical atheism that is putting us where we are. Practical atheism does not deny that a God exists. It means that God doesn't count.

This practical atheism is not merely of yesterday. Its roots run back through centuries and have gone deep into the sub-soil of the modern mind. Godless diplomacy found its classic expression in the Prince of Machiavelli. Thrifty business and wealth was canonized by John Calvin. Hobbes' *Leviathan* denied even the relevance of Natural Law to the actions and behavior of Sovereigns. The French revolutionaries denied its relevance to the Sovereign People. Hegel declared the State to be the highest manifestation of Universal Reason, which all persons and institutions must serve and magnify.

We Catholics, therefore, have before us the hard task of disabusing men

not merely of the false doctrine that they learned yesterday, but of views, opinions and theories that were dinned into the ears of their fathers, grandfathers and great-grandfathers, and which have formed an almost unmovable background to their thoughts and preferences. A man, as Napoleon said, begins his education a hundred years before he is born.—THE CATHOLIC GAZETTE, *London*.

Industrial Democracy

THE TRUTH is that political democracy and economic democracy are complementary. They are the two halves of the same apple. They support and complete and safeguard each other. Neither can endure permanently without the other.

The trouble with our country is that the American Revolution is only half complete. Only half of our democratic system—the political half—has been created. Only half of our Bill of Rights—the political half—has been written.

Our task is to complete what Washington, Jefferson, Franklin, Carroll and the others began. We must write an economic bill of rights. We must draft an economic constitution within the framework of our political constitution. We must establish an economic republic, separate from, but subordinate to, our political republic. Then we shall have freedom.—Paul Weber in THE WAGE EARNER

What Europe Expects of America

REV. PETER MOMMERSTEEG

Address delivered at the Inter-American Seminar New York, N. Y. September 10, 1942

WHAT DO EUROPEANS expect from the Americas after the war?

As a matter of fact the answer to that question will depend, among other things, on how Europe will look after the war.

In case of a Hitler-victory, we Europeans will be forced to expect from the Americas *nothing*. Every influence from the West will be excluded in Europe, and the Americas as well will be levelled down to the totalitarian pattern: *gleichgeschaltet*.

But in case of a United-Nations victory there is plenty Europeans will expect from the Americas. I am not going to enumerate the whole list of expectations, because I do not know them all and because I cannot judge about most of them.

The only thing I am going to do is to point out the most essential thing, without which—I say it with deepest conviction—the Americas will not be able to do much of lasting value for Europe.

Jacques Maritain and the subscribers to his Manifesto—of which I am one—say that this war is the manifestation of “the break in men’s agreement over the principles of civilization.”

If that is true—and I believe it is true—we need to have a clear statement of which principles of civilization we want. Now it is simple enough

for us to state the principle of natural law perfected by Christian principles, but the difficulty starts when we have to put them in practice, because we have to deal with a world which has forgotten to think and to act along the lines of those principles.

Therefore, it would be an illusion if we think that when the hostilities of this war cease, there will be agreement in Europe about these principles of civilization which we, Catholics, want. First of all the intellectual confusion over these principles which existed there will still exist and will not stop in the twinkling of an eye as soon as fighting with material arms is over. And secondly, a further something will be left which we may call: confusion in moral conduct.

We can say it in one word: “Liberalism,” in the European sense of that word, or, if you prefer, “Individualism,” that great promoter of the contemporary social disorder, will still be alive. Be sure that it will not die at any front of today’s battlefields, but that it will show up again alive and kicking, fighting for its influence at the peace-table and at every effort for post-war reconstruction.

Once, this same Individualism was the great source of intellectual confusion, when it promoted the false principle of the autonomy of reason—against

the authority of Infinite Reason, God Himself. Individualism replaced the objective order of Natural Law with the subjective order of the individual who simply says: I think so and that it is so, and therefore I do so! Out of that subjectivism came that Relativism which is blamed by recent Popes for the world disorder we now witness.

RELATIVE VS. ABSOLUTE

Pius XI in *Ubi Arcano* made the statement that this Relativism does not any longer recognize as unshakable the highest norms which divide truth from falsehood, good from evil, but makes them variable according to the wants of the individual, the class and the state. Against this doctrine of Relativism, Pius XII poses the recognition of absolute and complete truths, accepted from God and destined to be the foundation of the principal rights and duties of individuals, of the family and of the State, because without these fundamental truths a prosperous civil community life cannot exist.

Moreover: one must not forget that the systems of statolatry, which made of the state an absolute reality, sprung from the same individualism, out of the refusal to maintain absolute values in public life.

The different forms of totalitarianism have therefore a deeper root than Hitler, Mussolini, etc., and when the evil of totalitarian regimes will have been wiped from the surface of Europe, still the wrong principles of civilization will remain, as long as the wrong

philosophy of life infects the brains and souls of those who are going to build up a new Europe and a new world.

Briefly, I fear we will envisage in Europe after the war a terrible confusion in these utmost important principles of civilization. And when I am asked to tell what Europeans expect from the Americas after the war, I say without any hesitation that the Americas before anything else should help Europe to get out of this confusion. Practically this means that you Americans must help those Europeans who have the right conception about the world, to organize a post-war order according to the objective order established by God and the traditional Christian philosophy.

Such Europeans exist. In fact they have tried in part to promote this Christian order along the lines shown us in the later Encyclicals. They even succeeded in their action to a certain degree. I, a Hollander, think first of the influence of Catholic thought in the public life, the cultural, social, economic and political life of my country. I am proud to say that we were gradually accomplishing something positive in that direction. The same is true of Belgium, from which country originated the Jocist movement, which was likewise one of the bright spots of France.

I believe I may say that in almost every country of Europe there were small groups of Catholics which tried to promote Catholic principles in pub-

lic life. Yes, to be fair, I believe that in the German Catholic Labor organization the elements of a reformation in the sense of the Social Encyclicals were developing very satisfactorily.

The Fascists and Nazis lie when they claim that they have inaugurated social improvements, for inasfar as they give the appearance of good, they are mutilated and stolen from the doctrine of Christian scholars and Catholic Encyclicals.

MORAL SUPPORT

This same group of Europeans expects from the Americas the moral support to carry on and to promote the only true principles of civilization.

According to my opinion the Americas are in a better position to give us this help than anyone else, because—although some superficial impressions may seem to contradict this—they are less intellectually confused in their public opinion, and closer to the application of Christian principles in the social, economic and political field than any other hemisphere.

And to those who like to compare details, I will ask them to go further and to compare the general picture you get from the Americas and the general picture you get from Europe. Here are some points in which—according to my opinion—the advantages of the Americas are clear.

First, the Americas have maintained without break—the Christian tradition of their peoples as an indestructible force in public life.

At the time that the Encyclopedists were preparing the French Revolution and the coronation of *La Déesse Raison*, the Founding Fathers of the United States prepared a Declaration of Independence and a Constitution which are now scientifically proved to be based on traditions which had their primary source in Catholic theology.

Nor did the Latin American peoples ever apostatize from the Christian tradition. They had short spells of anti-clerical governments, but wonderfully the soul of the peoples resisted. Recently Mexico and Guatemala practically ceased persecution. Columbia developed a more favorable attitude toward the Church, and tolerance is enjoyed by the Catholics of the Argentine, Brazil, Ecuador, Venezuela, etc.

May Europe not expect that the Americas teach them how to strengthen links of democracy with Christianity and never break them again?

Secondly, the Americas have reached a point where the sacredness of human rights to life, liberty and the pursuit of happiness is firmly established as inalienable. Unfortunately, we cannot say that this was the European spirit of the last years, during which some people over there offered first their human liberty for promises of security, and finally surrendered their happiness and their very life to totalitarianism.

Some of the Latin-American countries have been tempted by the easy solutions of absolute state authority over the individual, but they have all

of them come victoriously through their crises and recognized the essential rights of the citizen.

We Europeans expect from you Americans that you will help to make of this primacy of the human person over the state one of the leading principles for world reconstruction.

Thirdly, the Americas one after the other, according to their own circumstances, have become stabilized in the modern formula of good relations between Church and state based on the recognition of distinct fields of action and mutual respect.

All the States of the Americas are now wise enough to recognize that the Church asks primarily the freedom to work hard for the souls of the nation. The democratic states of America do not try to do the job of the Church, but know that the Church does a necessary job: to make citizens spiritually strong, so that they can be really free.

Be sure that Europeans who like to see a better Europe than they have known, expect from the Americas that they will continue to give this example of good relationship between Church and State, and as far as possible the moral help to follow it.

Fourthly, the Americas have maintained an unwavering code of morals for public life. There are some who will object that this statement is hypocrisy, because there are some aspects in American public life, which are really shocking: the wave of divorces, of gangsterism and other sensational evils.

I answer: although in the Americas evil men have transgressed perhaps more noisily than elsewhere, evil has never been made the rule of a regime, and the masses have never accepted the glorification of old evils—greed and deceit, immorality and cynism—as virtues of a new order.

The methods of Al Capone have not been condoned here and certainly have never been glorified. Sincerity, straightforwardness and honesty still pay rich dividends in the New World. The masses have not yet given up expecting politicians to tell the whole truth and serve the common good of all the people. Hollywood has learned that smut does not pay.

May not we Europeans expect from you that after the war your support will enable those who influence European opinion to bring the moral standard of Europe to the level where it should be?

SOCIAL JUSTICE

Finally: *The Americas are establishing Social Justice by evolution instead of recurring to revolution.*

"Social Justice" is a much used, but not always well understood term in our days. I have read the most awful lies and dishonest and unjust suggestions under the common headline: "Social Justice"—and I fear you have done the same.

Nevertheless, the real fact is, as His Excellency, Archbishop de Andrea said, that "The world which is passing was coming to be almost the reign of

injustice." And he added: "We must guard against political and social injustices and above all against those which are economic."

I found sound ideas of Social Justice in the Bishop's Program of Social Reconstruction and not least in the introduction of Archbishop Mooney to the twentieth anniversary edition of the same program. I found them adhered to by the leaders of the Social Action department of the N.C.W.C., by leaders of several of the Catholic labor schools in the United States, and by some of the leaders of the American Catholic Trade Unionists. I am sorry not to be personally acquainted with the different social movements and activities of South America. I read and heard much good, however, about the "Secretariado Economico Social" and the Social School of Catholic Bishops in seven Latin American countries; about the Jocism of Colombia, and its beginnings in Brazil and Argentina, about the specialized organizations in other countries.

Before telling you, what especially our European social action groups expect from the Americas after the war, please allow me to clear up some misunderstanding.

The once so powerful Catholic social organization in Holland, Belgium, partly in France and in some parts of pre-Hitler Germany did not succeed in stopping Hitler. Were they right in their methods of action, did they have the right, sound ideas of Catholic social action?

The answer is: these Catholic groups were only in a small minority compared with the majority of those who were indifferent or acted against them. But, sound ideas are in the end not less sound because they are adhered to by only a minority, and that they failed over there is to be blamed on the majority who did not want to grasp them. If the ideas of the social Encyclicals had applied universally, the madness of a totalitarian new order would never have disturbed the world.

I am sorry to say that these Catholic social organizations were not powerful enough to avoid the Nazi catastrophe—and I am more sorry to say—that many times they were left alone by other Catholics, when they tried to influence society and state.

Do I think that the same technique and form of organization of European Catholic social action will exist after the war?

No, I do not. I never expect to see back again denominational trade-unions, as we had, for example, in the Netherlands, where at the beginning of the war 200,000 out of the three million Netherland Catholics were organized in Catholic Trade-Unions.

But what I certainly do expect to come back after the war—if there is any hope for a Christian evolution in social life—are social organizations according to occupation and environment. These are the organizations described by Pius XI in *Divini Redemptoris*. They are mostly educational, and aim to bring people of the

same type together under the responsible leadership of their own lay leaders, to help them to know and to apply Catholic principles in their own sphere of every day life.

These Catholic, although not ecclesiastical organizations, have proved to be the backbone of the resistance against Nazi-contamination. The Jockists in unoccupied France are still resisting, and notwithstanding the fact that they are suppressed, the individual members in the occupied countries still maintain the spirit of their former organization, and one day they will prove to be ready anew to continue to promote the reign of Christ in the social field and public life.

And here I feel myself obliged to say something about Germany. If any groups of the population in Germany were aware of the detrimental consequences of Nazi-domination, they were besides the Christian Trade Unions the Catholic Workers and Young Workers organizations. (*Die Katholische Arbeitervereine und Die Werkjugend*). Many of these working men had much earlier a much clearer idea about the Nazi-danger to Faith and society than had some people in high places over there, Catholic nobility and great Catholic industrialists included.

I am proud to say that the Hierarchy of the Netherlands was com-

pletely *d'accord* with the attitude of the activities of the Netherlands Catholic Workers and Young Workers organizations, so that when last year these organizations were being pressed into the service of the Nazis, the Bishops wrote one of the most courageous joint letters ever written in history by bishops living under the pressure of invaders.

After having protested against the injustices done to the members of these organizations, against the moral constraint and the attempts made to force upon them a conception of life conflicting with their religious conviction, they said: "We are proud of the men, who revealed in most difficult circumstances that they have those qualities which made our nation great. They may suffer hardships, but we are convinced *that their brethren will not fail them in their hour of distress.*"

This is precisely what we Europeans expect from our American brethren not only after the war, but now.

The people of the Americas, still free, can give the encouragement of their example to the people in Europe. This moral support of a clear, distinct and courageous Catholic social action in the Americas will prove to be the most important help to those in Europe who are ready to join you.

Religious First Facts

WILLIAM A. L. STYLES, M. D.

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GREAT HAS been the wealth of information brought to light as a result of intensive research covering special phases of the origin and development of Mother Church in the New World. This is so generally unknown to many Catholics that a sketch of certain aspects of Catholic endeavor in North America may not be out of place. Such a presentation should prove interesting and informative to a wide circle of readers.

The discovery of the New World was accomplished by Catholic evangelizers. Whether St. Brendan, Leif Ericson or Christopher Columbus is immaterial since all were true sons of the Church.

And that Mass was celebrated here centuries before the advent of Protestantism is a fact responsible for the statement made some years ago by an eminent historian that "the altar was older than the hearth of civilized man" in North America.

All these pioneer discoverers, whether Norse, Irish, Spanish, French or Portuguese, were motivated by a burning desire to Christianize the heathen.

CHURCH IS MOTHER OF CULTURE

Several historians have striven to make it appear that the roots of our modern civilization have rested entirely in Protestant soil—a claim unwarranted

and unsupported by anything even resembling factual evidence.

In this the four hundred and fiftieth anniversary of the discovery of America by Columbus, it is high time Catholics appreciated more generally the fact that the Church was the soul of civilization and the mother of culture in this country—an achievement as factual as it is glorious.

It is this dual concern which underlies the following summary of important Catholic first events in North America, exclusive of Mexico, though that country can rightly lay claim to being considered the hub of Christianity in the western hemisphere.

If the holy Sacrifice of the Mass was offered at any time during the one hundred and twenty-five years of the known occupation of New England by Catholic Norse colonists, we are unable to state with certainty, though the presence of Bishop Eric Gnutson of the diocese of Gardar, Greenland, on our shores in 1121 may lend support to this belief.

However, it is definitely known that Mass was celebrated on December 8, 1493, at Port Conception, in Haiti, by Father John Perez, superior of the Franciscan monastery of La Rabida, Spain, who accompanied Columbus on his second voyage of discovery as head of a contingent of twelve priests, composed of Franciscans, Hieronymites and

seculars. A crude chapel, built of boughs and covered with straw, was hastily erected by the companions of Columbus, thus becoming the first known Catholic church in the New World.

FIRST MASS IN U. S.

When we look for the place where Mass was first said in what is now a State of the Union, we learn the celebrant was an unnamed chaplain accompanying Ponce de Leon's expedition to the mainland and the site some unidentified location on the shores of Florida, the date being April 3, 1513.

Two Benedictine priests, Dom Antoine and Dom Guillaume the Breton, chaplains on Jacques Cartier's first voyage to Canada, are credited with having celebrated Mass on the Isle aux Coudres, below the present site of Quebec, on September 7, 1535—the first occasion this service was held in the Dominion.

Julius II established three dioceses in the year 1504, though these Sees in the West Indies were never occupied due to certain prerequisites exacted by the Spanish civil authorities. However, three dioceses were eventually founded on August 8, 1511. Haiti was the site of two of these Sees—Santo Domingo and Concepcion de la Vega, with the third located at San Juan, Porto Rico, all suffragan to the Diocese of Seville, Spain.

The first bishops in the New World to occupy local Sees were Rt. Rev. Alessandro Geraldini, appointed

in 1516 to the Diocese of Santo Domingo; Rt. Rev. Pedro Suarez de Deza, who took charge of the Diocese of the Concepcion de la Vega, and Rt. Rev. Alonzo Manso consecrated for the Diocese of San Juan in 1513 at a period when his entire flock consisted of 200 white and 500 native Catholics.

The first bishop appointed to a diocese within the existing boundaries of the United States formed part of the band of Franciscan missionaries, called the "Twelve Apostles of Mexico." Coming to the New World in 1524, Father Juan Xuarez was nominated to the See of Florida by Emperor Charles V of Spain, who was empowered by a bull of Pope Julius II to submit the names of candidates for bishoprics in America. Following his consecration in 1527, Bishop Xuarez took over his diocese with headquarters in the West Indies.

CRADLE OF CHRISTIANITY

The first archdiocese in the western hemisphere was Santo Domingo, dating back to 1527, following the amalgamation of the dioceses of Santo Domingo and Concepcion de la Vega, with Archbishop Alonzo de Fuenmayor the first to occupy this pioneer metropolitan See of the New World. This archdiocese had five suffragan Sees comprising San Juan (Porto Rico), Santiago (Cuba), Coro (Venezuela), Trujello (Honduras) and Santa Maria (Cartagena). Thus Santo Domingo is entitled to be called the cradle of Christianity of the western hemisphere since it was the nucleus from which

all Church activities in the West Indies and on the mainland of America extended.

The Diocese of Quebec, founded in 1674, at first comprised Newfoundland, Louisiana, the entire valley of the Mississippi along with Canada from the Atlantic to the Rockies—a territory greater in extent than modern Europe.

Next to Mexico, the Diocese of Quebec is the oldest in North America, antedating by 115 years the first bishopric in the United States established at Baltimore, Md., in 1789.

Canada's first bishop, Rt. Rev. François de Laval, came to New France in 1659 as vicar-apostolic. At that time Canada could number 2,000 Catholics, served by eight chapels and twenty-eight priests. Bishop De Laval was declared Venerable in 1870.

The answer to the question as to the protomartyr of the New World will be found in a trio of Franciscan missionaries, Fathers Fernando Salzedo and Diego Botello who, with an unknown lay Brother, were captured, mutilated and devoured by Carib Indians in 1516.

The first missionaries to lay down their lives within the present confines of the United States were three Franciscans, of whom Father Juan Padilla was the first to suffer martyrdom. This memorable event took place late in the year 1542, somewhere within the present borders of the State of Kansas. The first Canadian martyr was the Recollect, Father Nicholas Viel, drowned by

Indians at Sault aux Recollects, near Montreal, in the summer of 1625.

FIRSTS AMONG PRIESTS

The first to enter the priesthood from what is now part of the United States is believed to have been Francisco de Florencia, born of Spanish parents at St. Augustine, Florida, in 1619. Educated at the Franciscan seminary of St. Augustine, young Florencia entered the Society of Jesus in Mexico sometime in 1642.

When Bishop Sebastian Calderon, of Santiago, visited Florida in 1674, he made use of his canonical visitation to confer minor orders on seven native sons of Spanish parents who had joined the Franciscans.

Another American-born pioneer to enter the Church was Robert Brooke, of Maryland, who was born on October 24, 1663. After attending a local Jesuit school, young Brooke went overseas in 1681 to attend St. Omer college, in Belgium, and three years after he entered the Jesuit scholasticate at Watten, followed by a course of studies at Liège where he was ordained in 1695.

Returning to Maryland in 1696, Father Brooke assumed missionary duties with headquarters at Port Tobacco. Later, he became superior of the Jesuit missions in Maryland. Father Brooke, whose four brothers followed him to the priesthood, passed to his eternal reward on July 18, 1704.

The first Canadian-born priest, Rev. Germain Morin, was the son of the widow of the founder of Quebec

by a second marriage. Born in 1642, this Canadian was ordained at Quebec in 1665 by Bishop Laval whose secretary he became before taking up parochial duties in several settlements near Quebec. Father Morin died at Quebec on August 20, 1702.

The first priest to be ordained by Bishop John Carroll was a French ecclesiastic brought to our shores by the oppression wrought by the French Revolution. Arriving here in March, 1792, the twenty-four-year-old Stephen T. Badin completed his theological studies under the Sulpicians of Baltimore and was elevated to the priesthood on May 25, 1793.

The first priest to receive his entire religious training in the United States, Father Demetrius A. Gallitzin, was the son of the Russian ambassador to Holland. Born at the Hague in 1770, Gallitzin came to the United States where he pursued his entire course of studies at St. Mary's Seminary, Baltimore.

SEMINARIES, CONVENTS, COLLEGES, ETC.

The first seminary for the training of priests within the thirteen original colonies of this country was St. Mary's of Baltimore, Md., established by the Sulpicians in 1791; the first in Canada, the Quebec seminary, was founded in 1663, followed by Montreal seminary which opened to receive candidates for the priesthood in 1710 under the direction of the Sulpicians.

The first established parish within the present confines of the United States was under the jurisdiction of

the Diocese of Santiago de Cuba with Father Martin F. L. Mendoza Grajales, military chaplain to Menendez, the founder of St. Augustine, Florida. As the pioneer pastor in this country from 1565, Father Grajales laid the groundwork for much of the success of the Catholic establishment of St. Augustine which, incidentally, was the headquarters of several auxiliary-bishops from 1709 to 1755.

The first convent in the United States was opened in 1727 by Ursulines at New Orleans, La. The Sisters conducted a school and staffed a hospital. The Ursulines arrived at Quebec in 1639 to found a school for Canadian girls—the same year in which the hospital Sisters of the Mercy of Jesus opened their Hotel Dieu hospital of Quebec. These pioneer Canadian foundations were followed by the Hotel Dieu of Montreal in 1644 and the opening of Venerable Marguerite Bourgeoys' first school in the same town in 1657.

Catholic reference works unfortunately have popularized an erroneous impression as to the identity of the first American-born woman of English-speaking ancestry to enter religious life. Instead of Marie Turpin of Illinois or Frances Allen of Vermont, it has been thoroughly established that the distinction of becoming the pioneer to take the religious veil was Lydia Longley of Groton, Mass.—a captive of international war who in 1699 was professed as Sister St. Madeline of the Congregation of Notre Dame at Montreal, Que.

Harvard college has been widely described and generally accepted as the first center of higher education in either Canada or the United States. This honor, however, should be accorded the Jesuit college of Quebec, which opened its doors in 1635 to antedate the foundation of the better publicized Harvard by over a year.

The year 1502 saw the introduction of the first church organ and church bell heard by Catholics, with Haiti the site of this innovation. We must turn to Quebec for the first celebration of the Feast of the Sacred Heart in the New World, as it was in 1700 within the hallowed walls of the chapel of the Ursulines that the first religious exercises were conducted.

From such beginnings the Church has developed with the passage of time to its present dimensions with which Catholics are somewhat more familiar. The grain of mustard seed introduced following the arrival of pioneer missionaries in the New World has since flowered to the extent of numbering millions of adherents in the domains now identified as the United States of America and the neighboring Dominion of Canada. There is every indication that maturity of growth is far from being reached in this the four hundred and fiftieth year of the arrival of the great Catholic discoverer and territorial, Christopher Columbus, with his original Catholic companions, including cross-bearers, to the New World.



Might Makes Right

"It is the belief of lovers of force that war is good, a good thing, and they prefer death to life, dissension to unity, hatred to love; though they do not say it, cruelly, in so many words. On the contrary, they cleverly attribute the most noble sentiments to war; they say that war is an instrument of greatness, prosperity, a natural law of mankind, and that it creates spiritual values.

"Nietzsche said that war had brought about greater things than love. Hegel was of the belief that war would keep countries from the corruption they would fall into with eternal peace. For Frederick the Great, war was the school for all virtues.

"These great creators had a pagan faith, both unnatural and anti-social. The most elementary experience of any war we have experienced in the present, or known in the past, proves this."

—*Vatican Broadcast to Spain*

Communists, Enemies of Democracy

In our opinion the Russian nation in its struggle merits all our sympathy. We might go so far as to say there is no nation on earth that does not merit it. But just as we do not confuse the German people with Hitlerian Nazism, neither do we confuse the Russian people with Communistic totalitarianism. It is our duty to oppose these principles and to fix clearly in the minds of Catholics the danger that Communism entails for them. Our country is one of the United Nations fighting Nazism. We are with our country. But we do not think that because Russia is fighting the Nazi power and defending herself against aggression, Communists have ceased to be the enemies of democracy and of our religion. The Catholic clergy has an obligation to fight Communist propaganda hiding in the folds of the banners of democracy.—*Archbishop Victor Sanabria Martinez*



Cooperatives and Christianity

"Recognizing that cooperatives are in close harmony with Christian social philosophy and powerful instruments of self-help, the Conference strongly recommends that communities devote themselves to a serious study of the Rochdale principles and to the history of the cooperative movement at home and abroad. This study should lead to intelligent cooperation in buying and marketing, in supplying community services, and in providing community recreation, thus constituting the application of the principles of Christian social philosophy to economic life.

"We furthermore recommend explorations of the possibilities of the parish credit union as one solution to economic problems giving rise to family limitation."—*Resolution of the National Catholic Rural Life Conference, adopted at the 12th Annual Convention, Peoria, Ill., October 3-6, 1942*

Catholic Charities in Wartime

G. HOWLAND SHAW

Assistant Secretary of State

Address delivered by the Assistant Secretary of State of the United States, at the Twenty-eighth National Conference of Catholic Charities, Kansas City, Mo., September 27, 1942

THERE ARE all sorts of Catholics—good, bad and indifferent; there always have been all sorts and there always will be, but for the purposes of my talk this afternoon I am going to start out by dividing Catholics into two groups: Complacent Catholics, those who bask in the possession of Truth and really do nothing very much about it; and Catholics who are appalled by the possession of Truth and who are constantly troubled—and when I use that word “troubled” I mean it literally, personally and painfully—by the immense discrepancy between the advantages which are theirs and the culpably inadequate use which they make of those advantages.

That is the first and the most important thought I want to place before you as we open this annual meeting of the National Conference of Catholic Charities. In a word, it is a thought of our obligations, of our obligations because of the Faith which we profess and of our obligations at a time when the world, including our own country, is at war and when we hope that out of the sufferings and sacrifices of that war may be born and nurtured a new order more closely in harmony with Catholic ideals.

With the key thought of our obligations as Catholics in mind I am going to propose to you certain developments of that thought; and I do so earnestly hoping that, as the work of the Conference proceeds during the next few days, you will keep my words in mind and use them as criteria in judging of the value of those proceedings.

CONTRASTING FAMILY ATTITUDES

All of us, I suppose, have had the misfortune of having to deal with the type of human being familiarly known as the “mother’s boy.” He is the boy who has been overprotected in the family; the boy who whether as boy or man cannot face the world, cannot make a place for himself in that world. From his half-hearted and unsuccessful efforts to deal with life he retreats into the family circle to find solace in an atmosphere of protection and indulgence, and to be judged by standards which are not standards because they never call a spade a spade.

The psychiatrist and the physician know him well, for he is always ailing and always using his ailments in complicated efforts to excuse his failures and justify his protected existence.

By contrast there is a very different sort of boy, the product of a very different sort of family, and fortunately this type of boy overwhelmingly preponderates in our society. This is the kind of boy who, when he gets into his first fight and is badly beaten, is not cried over and petted, but is told to wash his face and arrangements are then made to teach him how to box. He is encouraged to stand squarely on his own feet and face the world; he is given clearly to understand that he himself must make his way in that world.

Of course, his family are back of him, giving him the affection and security that are essential to normal development, interpreting reality to him, believing in him, hoping for him, but through it all never failing to push him out into the world and to place upon him just a bit more in the way of responsibility than he can comfortably carry.

FUNCTIONS OF THE PARISH

Now interesting as this problem of contrasting family attitudes and the resulting divergent types of children and adults may be, I am not bringing it to your attention for its own sake, but because my remarks apply with even greater force to another institution with which as Catholics we are all familiar from our earliest years: the Parish.

We shall hear much about Parish activities and Parish responsibilities at our meetings, but let us not for one moment forget that we are talking and

thinking of the Parish as the source of energy from which Catholics go out to take their places in the world and make their mark in the countless activities of that world, confident that what they have received and what they will continue to receive from their Parishes will enable them to carry on with a maximum of effectiveness.

We must never conceive of the Parish as a place for permanent retreat from the world, as a place of segregation, as a place of protection for those whose age and condition do not entitle them to protection. Any such negative conception of the role of the Parish dishonors Catholicism and cannot fail to lead to disastrous practical results at a time when the world is in dire need of the positive and constructive values of Catholicism. An essential function of the Parish today is to prepare lay missionaries.

ROLE OF THE INSTITUTION

There is another subject concerning which much will be said in the course of our meetings: the Catholic institution, whether orphan asylum, hospital or training school.

At a meeting of the Board of Directors of a certain Catholic institution the remark was made by one of those present that after all the institution was not any worse than comparable State institutions. Now, that remark, I submit to you, was profoundly un-Catholic and displayed a complete misconception of the nature of a Catholic institution, for, if such an institution is not

better than any comparable non-Catholic institution, then in last analysis it is not easy to justify its existence.

By "better" I do not mean simply that the institution is carried on under the label "Catholic" or that the auspices are Catholic or even that its personnel has been recruited from some religious order. I mean, first of all, that judged from the very best and most solidly established standards of modern science, from the technical point of view, from the point of view of the best that human reason has been able to contribute to the particular field in which the institution operates, the institution leaves as little to be desired as possible, and there is a clear recognition and a frank and honest admission of the technical improvements that are still needed and a determination to make them as soon as possible.

And then secondly, over and above the technical side, we should be able to find in the Catholic institution a special kind of unselfish devotion on the part of the staff, and a day-in and day-out application of pertinent Catholic principles which adds to even the most perfected technical standards a new and a distinctive quality.

Any Catholic institution therefore in which the achievements of human reason, as incorporated in sound and up-to-date standards, are looked upon with suspicion, and therefore in whole or in part disregarded, is an imperfect Catholic institution and any effort on the part of Catholics to conceal that fact only adds to the discredit involved.

Any Catholic institution in which human relationships are carried on much as they are anywhere else; in which delinquent children, for instance, are occasionally or systematically cuffed, as they have been cuffed for years past and are still cuffed in the more antiquated kind of training school; or in which orphans become institutionalized because the individuality of their lives has been lost sight of in the mechanical application of religious or institutional routines—such institutions are failing as Catholic institutions and no impressive buildings, no long list of prominent Catholics serving on the Boards of these institutions, no walls covered with religious pictures can mitigate the fact of relative failure.

FUNDAMENTAL TASK

One of the most fundamental tasks of this Conference is to find ways for continuously appraising Catholic institutions, both from the technical and from the Catholic points of view, and for carrying on this work of appraisal fearlessly and efficiently. If we fail in this essential task, others will take it over from us, and perhaps carry it on with a lack of understanding or worse, for which our inertia and our complacency will in last analysis be to blame.

In connection with what I have just said I want to call your attention to a striking article entitled "Lessons of European Catholicism" which appeared in the *Commonweal* of January

23 last. In analyzing the causes for the crisis of Catholic social action in France, and inferentially in Europe generally, the author assigns an important place to the indifference of Catholics to the degree of technical competence of their contribution to society, whether as individuals or as members of a group. The explanation of that indifference is, I take it, obvious.

The technical side of our modern life is largely the work of non-Catholics and has been interwoven at times with philosophies which, in part at least, are incompatible with Catholicism. An attitude of withdrawal on the part of Catholics, expressing itself sometimes in uncompromising hostility, sometimes in distrust or at best in indifference, is quite understandable.

But the point I want to emphasize now is that this characteristic Catholic attitude towards the technical side of the world in which we live, whether understandable or not, is today prohibitively costly from the Catholic point of view, and it is prohibitively costly because it tends to foster and perpetuate the existence of a certain type of Catholic and of a certain attitude on the part of non-Catholics towards us, both of which are sources of weakness to us at a time when we need every element of strength that we can call upon.

The type of Catholic to which I refer is the professionally persecuted Catholic. You and I have known that kind of Catholic. He is not fitted for the job for which he is applying,

sometimes with official or quasi-official Catholic backing, and when he fails to get that job he and his friends raise the cry of discrimination against Catholics. But sometimes, I regret to say, in spite of his unfitness he gets the job and he gets it often because of the attitude on the part of non-Catholics which I have mentioned.

These non-Catholics are, let us say, members of some board having the responsibility for recommending or appointing persons to fill certain positions whether in Government or elsewhere. Some member of the Board points out that there are so many Protestant appointees and so many Jews and it would certainly be expedient to add one or more Catholics. Then it is discovered that so-and-so has been strongly endorsed by important Catholic personages and groups. A discussion of his technical qualifications follows which shows that they leave much to be desired. Nevertheless he is a Catholic and Catholic representation is needed, and therefore he gets the appointment.

From the Catholic point of view I do not know which is worse: to refuse to appoint a Catholic who is technically qualified simply because he is a Catholic, or to appoint a Catholic who is not technically qualified simply because he is a Catholic. At the present time I suspect that the second eventual-ity is more costly from the Catholic point of view than the first. We must apply to Catholic participation in any line of activity a significantly qualita-

tive and not a meaninglessly quantitative test.

That remark raises the problem of Catholic leadership: The problem of how we should prepare Catholic boys and girls, Catholic young men and women for positions of leadership in the world of tomorrow.

That of course is a problem broader than the field covered by the National Conference of Catholic Charities, but there is no field in which Catholic leadership is more needed than ours, no field in which that leadership can make a greater contribution, nationally and indeed internationally. How are we to develop this leadership? I shall confine myself to two suggestions:

TEACHING AND SOCIAL PHILOSOPHY

First and foremost, there is needed a far more effective and a far wider teaching of Catholic social philosophy, not only in our Catholic colleges and universities, but also throughout our entire Catholic school system, and by effective teaching I have in mind teaching which emphasizes all that is positive in Catholic social philosophy and which constantly relates that philosophy to the world of today.

Then I mean something more and something which it is hard to convey in words. I am thinking of those who believe in principles of social philosophy which are widely different from our own, and I have in mind their success in making those principles serve the natural idealism of youth, in-

spire that youth with confidence and send them out fired with determination to apply those principles. Should we not be able to teach our principles in such a way as to build up in our boys and girls, I will not say the same, but a far greater degree of idealism, confidence and determination?

SCHOOL OF SOCIAL WORK

My second suggestion is as to the role of the Catholic School of Social Work.

That role is threefold. In the first place, of course, we look to the Catholic School of Social Work for men and women thoroughly trained in the techniques of modern social work. That is the irreducible minimum.

But our justifiable expectations reach out much further than that. The Catholic School of Social Work must also be a center of intense and sustained intellectual effort, it must be a crucible in which the very latest development in the field of social work, psychiatry or sociology is examined understandingly, but critically, examined with the profound conviction that Truth cannot oppose Truth and in the light of that most authentic of Catholic intellectual traditions which enabled a Saint Thomas Aquinas to utilize the truths of pagan Greek philosophy.

And last but by no means least, the Catholic School of Social Work must become the leaven in our whole system of Catholic institutions. It must formulate standards for these institu-

tions and by means of regular and systematic relationships slowly but surely help these institutions to understand these standards and in understanding them conform with them.

And now for a final word and a very personal word for each and all of you, whatever your concern with social work may be, for remember that essentially we are all social workers, since the heart of social work is Charity and the practice of Charity is of the very essence of our Faith.

FUNDAMENTALS OF SOCIAL WORK

Many of you are doubtless thinking that I am opening this meeting of the National Conference of Catholic Charities on a very sombre, not to say critical note. You are wondering why I have said so much about our obligations, our shortcomings, our problems, our dangers, and nothing about our achievements, our successes. Perhaps you are saying to yourselves that I am talking with a world at war in mind; and that is true. I am, as we all are or should be, penetrated with the thought of the world as it is today, but in talking to you as I have talked this afternoon, I have something even more important, even more fundamental in mind.

I am thinking of the beneficiaries of our Catholic Charities and institutions, of our clients, our orphans, our delinquent boys and girls, and above all I am thinking of what our religion teaches us concerning them. That teaching has been set forth with au-

thority and eloquence by the Rev. Edward J. Pouthier, S.J., in a paper entitled *The Philosophy of Catholic Social Case Work* and delivered at the meeting of this Conference held at St. Paul in 1937. I have quoted his words before—I make no apology for quoting them again on an occasion of this importance:

“From our angle of vision, reverence for human beings rests upon deeper bases. For us, first of all, John Gray or Mary Brown, whatever their outward appearance or their potential value to society, have somewhere within them and about them the very image of God. At first glance the image may indeed look desperately undivine. It may be overlaid with other likenesses, but deep down we know that the image of God is there.

“We are touched with the faith that the likeness can be restored, that the concealed impress of the Divine nature can be again brought to light. Our outlook assures us that what we have to do is to clear away the superficial distorted likenesses, possibly layer upon layer of them, and finally we shall come upon the Divine likeness, which represents this man for what he really is.

“To be convinced that there is no human being in whom there doth not abide that reflection of God’s face, that indeed is to feel

the dignity and value of every human soul. Here is our first motive for respecting the personality of the client. Each enshrines the image of God.

"New momentum is given to this high estimate of the worth of every individual by a further consideration. Our philosophy asserts that God contains in Himself all possible perfections. So stated, the doctrine sounds like a dry, metaphysical proposition; but it can be made to glow when linked with this other concept: that each human personality reflects a unique and unparalleled segment, so to speak, of God's infinite excellencies.

SOUL MIRRORS GOD

"Each soul mirrors in an inimitable way certain attributes of God. In our eyes, no other image that has come from God's creative hand is just like that of John Gray; no Divine likeness in the whole sweep of time has appeared with just those special reflections of God's being which are found in Mary Brown.

"We come finally to the deepest basis for reverencing human personality. Why should I respect John Gray or Mary Brown? Because each of them, together with every other individual ever born, has been the focus of Christ's redemptive sacrifice. Each human being has been purchased by the Blood of Christ. Each in the eyes

of God has a preciousness symbolized by the single sheep the Shepherd went out to find; the lost coin for which the woman swept the house; perhaps the prodigal son for whom the father looked afar off; or the penitent thief, to whom the gates of Paradise were still open at the very end."

APPLICATION OF PHILOSOPHY

I would like to ask a favor of you. If you remember nothing else of what I have said to you today, remember those words of Father Pouthier, remember them and use them as the basis for a regular daily, or at least weekly, examination of conscience.

You who are teachers, when you are confronted tomorrow morning with some particularly resistant and impossible boy or girl in your class, will you catch that reflection of "a unique and unparalleled segment of God's infinite excellencies"; you who are dealing with delinquents, will you be able to see in this boy with a long list of serious offenses the Divine likeness beneath the layer upon layer of "superficial distorted likenesses"; you who are in charge of orphans, do you always associate with those orphans that preciousness in God's sight which is "symbolized by the single sheep the Shepherd went out to find"?

The fundamental purpose of this Conference is to enable all of us to come nearer, religiously and technically, to the fulfilment of this obligation which our Faith places upon us.

German Bishops Condemn Nazi Eugenics

Excerpts from a Pastoral Letter issued by the German Bishops at their Conference at Fulda last May, and released in this country by the Office of War Information

1. One has even affirmed not so long ago that everything that originates from animal love is beyond good and bad. This is actually devilish wickedness, destined to open the locks of licentiousness and to undermine popular morality and modesty, and to change humanity into a pack of beasts.

2. A nation that imposes on itself only an exclusive scale of morality, and even proposes to justify for its own purposes means that are sinful in themselves, perishes through its own deifications.

3. It is more in the interest of a civilized nation to appreciate the freedom of human personality than to take biological-eugenic measures that cannot even be applied in the animal world.

4. There is a tendency gradually to do away with the essential segregation of sexes during youth meetings by day and night, and during lonely hiking tours and on similar occasions. The reverent approach to love that formerly characterized Christian German men has largely given way to the sort of promiscuous comradeship that exposes young girls to the gravest moral dangers.

5. Nowadays people justify their arbitrariness and concupiscence by referring to the sexual life of animals.

Unfortunately, those who have the habit of referring to the animal example in order to justify and defend their aberrations are still far away from naturalness. . . . from here it is then only a short step to the monstrous plan that contemplates breeding systematically a new people, or even a super-man without matrimonial or moral ties.

6. The eugenic state is by no means a supreme necessity, but a civilized state is that which recognizes men with mind and free will and not higher-bred animals.

7. The child of unmarried parents cannot be rendered completely untainted. While the Church is more guided by Christian mercy, it must retain the opinion that a release, or even a kind of preference for unmarried or adulterous motherhood, undermines marriage as the real cornerstone of German national life.

8. One should not say that religion has of course lost its power of regeneration. Whoever knows the Christian people in its inner world knows how much moral cleanliness and greatness, thank God, still exist in the widest circles, and particularly reign in the wonderfully pure Christian German youth.

Working Mothers and Child Delinquency

JOSEPHINE MACDONALD

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JUST NOW it is being called Patriotism, an "eagerness to help the war effort," and other laudatory things. In times like these, people in public life hesitate to call a spade a spade when the particular spade referred to is connected with war work.

But the presence of mothers in war factories—or any other establishments for regular, full time work—*when they have not made adequate provision for the care of their children* is not patriotism. Rather, it is greed, irresponsibility, and, as far as results are concerned, more treasonable than patriotic. Certainly there is nothing laudatory about child neglect, even for war work, and the country will be better off when this spade is called exactly what it is.

The net balance of irresponsible working mothers is mounting and mounting on the liability side of the nation's ledger in the form of juvenile delinquency. The few bullets these women can make, or plane or tank parts they can contribute to their country, are picayune entries on the credit side of the ledger, compared to the awful debit of future anti-social citizens for which they are largely responsible.

Now, let us get this straight. We are not saying that child delinquency is due entirely to working mothers.

Child delinquency is chiefly due to lazy mothers, and some are so physically, morally, and socially lazy that they do not work anywhere, not even at home. Others, physically active enough to work, either at home or outside, are still so socially and morally lazy that they neglect their primary job of training their children for responsible citizenship, here and hereafter. For the most part, it is the rush of these mothers into industry that accounts for the shocking rise in child delinquency.

WISE WORKING MOTHERS

Some working mothers are superb. Having trained their children into early habits of responsibility for each other and the home, they have already made the greatest possible contribution to their country in future citizenship. And the kind of mother who has already developed consciences, wide interests, and wholesome habits in her children, is not the kind to suddenly trade that job for another. She will take on both jobs, and do them both well.

That sort of mother makes all of her working arrangements with her children in mind. She works, perhaps, on an 11 p.m. to 7 a.m. shift, and is home to send the children off to school and her husband to work. She rests

during school hours, and is ready for the job of mothering when the children come home again. Or she seeks a job on the earliest morning shift, in order to be home by mid-afternoon, shortly after the children's arrival from school. Her older children are expected to serve breakfast and supervise the younger ones' school preparations. Lunch is eaten at school. If work on an alternate shift from her husband, or during school hours, is not available, or if there are pre-school children in the family, she hires a competent and responsible person to care for the children and the house, and begrudges not one penny of the cost.

CHILDREN'S SOULS IN JEOPARDY

Most important, although she is now an earner outside the home, she is first of all still a mother, responsible for the upbringing of her children. By sheer strength of character and intelligence, she so handles her family during their hours together that she can supervise it by remote control when she is absent. Unfailingly, she checks upon the children's activities, and assigns certain tasks to them, to assure their continuing in the way she has trained them.

Nothing but praise can be given to such working mothers as these. They are splendid patriots, giving double service to their country in trying times. The laudatory phrases that are being used so freely today belong to them.

But those phrases do not belong

to the thousands of mothers who have simply walked out on their most important and patriotic jobs as mothers to take higher paid war jobs that are less important—yes, less important and less patriotic even in war time.

Mothers who desert their children for pay checks, who leave the job of molding citizens for the job of molding bullets, are the ones who are largely responsible for the appalling rise in juvenile delinquency figures. When it has developed, ten years from now, that our country's greatest losses in the war were not men's lives but children's souls, these women may be known for what they are: not patriots, but rank traitors to God and country.

Is this language too strong? Ask social workers and the heads of reform schools. Go to a war production center and see the woebegone "doorkey children." Talk with policewomen and policemen in cities about the girls and boys of thirteen and fourteen who are being initiated into social crime because their mothers can't be bothered caring for them when there's money to be had instead.

Are those mothers showing patriotism? Few of them, in their crude irresponsibility, even pretend that anything but the pay check is their incentive to work. Some, less crude but more self-deluding, say that what they are doing is being done for the children. But there is no child who is not better off with poverty and love than with some material luxuries purchased by parental neglect. The back-

bone of our country is made up of fine citizens brought up by loving, attentive parents who were, for the most part, poor.

The following figures, quoted by Sanford Bates, New York State Parole Commissioner, tell a sordid story of greedy, neglectful motherhood, more appalling than the child crime itself.

"During the first war year, the crime and delinquency among children under 14 increased 41 per cent, among those from 14 to 17, 22 per cent." The first and second causes of delinquency found in investigations in both England and America, Mr. Bates quotes as: "1) Absence of parents and consequent neglect of children; 2) Flush times, with suddenly increased wages." That second factor is an ironic answer to the excuse that the money is earned for the children's sake.

Probably the most tragic feature of the growth of child delinquency because of working mothers is that it is

so unnecessary. There are few cases where no provision can be made for children's supervision and care, if the mothers try hard enough to make it. The failure to try is criminal negligence, though the statute books may not so name it, nor communities so brand it. Parents guilty of such child negligence should be the ones called upon to face the judge in court even before their wayward children. Certainly, one day they will be called upon to face their Eternal Judge and answer to Him.

Even in wartime, we must face facts, call a spade a spade. Child delinquency is a spade that can dig a nation's grave, and we may as well point the finger at its chief cause and call it by its right name. And Patriotism is not the right name for the neglect of children by mothers who rush to grab war work wages at the expense of their children, their communities, and their country's welfare.



"Hispanity, like the wasp, has the sting in its tail. Hispanist enthusiasts in Argentina advocate spiritual and cultural unity with Spain, but they are unable to foresee that the next logical step after these things is political unity. An apologist for Hispanity, writing in an important Catholic paper in this city, dismisses the possibility airily, by remarking that the times are not set in that direction. So too the person unacquainted with wasps opines that the sting is not set in that direction. But he gets bitten just the same.

"Hispanity does not differ substantially from the twin totalitarianisms of Nazism and Fascism. The true Argentine must not allow himself to be deceived."—THE SOUTHERN CROSS, *Buenos Aires*

Poland's Mission

WLADYSLAW SIKORSKI

ALLOW ME to express my gratitude for, and appreciation of, the high honor bestowed upon me by the Catholic University. It was granted to me as to the Representative of a country in which the Roman Catholic Faith is dominant, and whose fidelity to this Faith is great. In the past and in the present, Poland has given countless proofs of her devotion to her Faith and her readiness to bear the greatest sacrifices in its defense.

I have received the Degree of Doctor of Laws at a time when in my country the invader proclaims that right and law are the exclusive privilege of rulers and of the mighty, and that the Poles as an inferior and weaker nation are placed outside the law. In view of this, the honor you have bestowed upon me comes as a tribute to the Polish Nation, whose intrepid fight in defense of the reign of right and law has entered upon its fourth year.

This war is not an ordinary war for material interests or territorial ambitions. It does not resemble those conflicts of the past, the outcome of which was decided in single battles. On the course of this war depends whether the world will achieve the realization of the highest ideals, or be defeated by a primitive, barbaric materialism which reduces men to beasts. We are fighting a mortal war which will decide about nations, continents and the fate of the

Address delivered by the Prime Minister of Poland at the Catholic University of America, Washington, D.C., December 8, 1942.

whole world. Such is the true nature of this war.

Poland was the first to take her stand on that side of the barricade where now the United Nations camp has rallied. I am proud to be able to say that there is no one in my country who hesitated to enter this fight or who went against the united will of the nation.

The Polish Government and the Polish Army, although they are abroad, also merely express the will of Poland and obey her commands. The Polish armed forces, whose number now exceeds 100,000, are fighting on sea and in the air, taking their part in all operations including those on the African front.

Those of our land forces who fought so valiantly in Libya, are now being regrouped with the Polish detachments which came out of Russia and prepared in the Middle East and in Scotland for further action.

I have frequently heard expressions of surprise that Poland took up the challenge to fight the invader against such overwhelming odds, and that she has never ceased to fight. It appears that it is likewise not clear to everybody why the most ruthless and

the most brutal persecution and the most inhuman methods of extermination are being applied to Poland. I should like to explain these facts.

There was never any doubt among the Polish people that, when Hitler challenged Poland, that challenge would be unhesitatingly taken up. The entire nation knew that this was going to be a decisive conflict between the Reich and the Polish Nation. We knew that our Allies would stand by us, that the United States and the other American Republics would lend us their support.

But above all other things, Poland acted as she did in accordance with her traditions of the past, with that philosophy, morality and civilization which she had represented for generations in the family of civilized nations. The Polish Nation with all its dynamic qualities could not give up whatever the odds, or ever contemplated surrender. That Nation will never accept the yoke of slavery.

From the moment when science opened so many possibilities, so greatly decreased distance and mastered space, there arose tendencies to show that Faith should be disregarded and that in science and progress alone people would find the answers to problems of human existence. Some went even so far as to say that Faith is a narcotic which tends to lull human vitality and turns human thought away from realities.

We see the dire results brought about by this dangerous attitude of

modern philosophy which disregards the laws of God. Theories glorifying might and oppression have been revised. Justice, mercy, honesty were declared by the creators of totalitarianism the weapons of the weak and degraded, for strong people called to rule should not acknowledge ethical or lawful standards. Totalitarianism basically denies all moral standards including Christian morality, the greatest ethical achievement of mankind.

The totalitarian ideology draws its inspiration from the German philosophers of the past. German philosophy built up the belief in the superman long before Hitler's time, and the German Nation secretly believed in the theory of German racial superiority. That Nation was systematically prepared by the Prussian school of thought for the theory of national socialism.

Bismarck, in his perfidious speeches, stirred elements in the German Nation which Hitler was later called upon brutally to unleash. For a long time the Germans concealed their aims; later they deceived the world masquerading as apostles of peace and democrats, until at last they disclosed their cynicism. German professors no longer have to improvise theories to explain facts.

How totally different was the trend of Polish thought. When at the end of the 18th century the Polish Nation lost its independent political existence, Polish philosophers, statesmen, poets and Polish leaders who were trying to find an answer to that tormenting question

—why did this happen and how to restore freedom to their country—always found the answer: That it is the rule of justice which gives birth to freedom. That is why from the times of Kosciuszko, wherever the struggle against oppression broke out, Poles fought for human freedom.

One hundred years ago, Adam Mickiewicz, the greatest of Slavonic poets, directed Polish thought towards freedom. He was called a prophet, because he foretold the coming of times when the decisive battle for morality, Christian ideals, human justice and freedom would be fought. Mickiewicz was ahead of the philosophers of his time and was accused by the Poles who sincerely and deeply believed in Christian morality and refused to forsake it. They unflinchingly and uncompromisingly opposed the pan-Germanic onslaught; and that is why the war began in Poland.

Not everybody understands this fact, but the Germans understand it, and that explains why they have applied the most brutal persecution to all the leading educated Polish people.

The closing of all secondary schools and universities, the imprisonment and murder of university professors, the killing of priests, the profanation of churches, the plundering of museums and libraries, the prohibition to print books and periodicals—are the methods applied systematically to destroy and annihilate the culture of the Polish Nation. The Germans have spared no atrocity, crime or villainy in order to

force them to abandon their course and all is done to deprave the morals of Polish youth in order to weaken the spirit of the Nation. In this struggle the Polish Nation, led by ideals of Christian morality, will continue to resist.

The victory that will be ours must first restore those moral standards which the Germans and their satellites have destroyed. This will be difficult and we shall encounter many obstacles. But we must persevere in order to exterminate pagan philosophy. Mankind, so greatly tried, can never depart from its devotion to the laws of God which must rule the world if it is not to become a hell.

Such will surely be the case. In the midst of the battle, we are already witnessing a strange, but at the same time a most characteristic phenomenon. Many of those who advocated materialism and the substitution of the laws of God by the ethics of what they called pure reason, admit that they are now in need of Christian morality and turn to the laws of the Old and New Testament.

I am deeply convinced that the part which the Roman Catholic Church will play in the future moral reconstruction of the world will be enormous. The Church of Christ, the mainstay of moral ideals of humanity, is primarily called upon to demand atonement from Germany for its present madness.

The title of Doctor of Laws of the Catholic University in Washington con-

firms me in my duty of doing my part in furthering the laws of God and man. As a soldier and statesman I always tried to be faithful to these laws. In them I have always found my direction. Law alone can guarantee the peaceful and moral existence of the in-

dividual. Law, justly and severely applied to those who are guilty, and wisely used for the education of generations, is indispensable to the establishment of peace. Only a peace thus founded can endure.

Family, the Unit of Society

IT IS AN axiom of Catholic teaching that the family and not the individual is the unit of society. But to be effective as the basic unit of society, the family must be itself a unity; and it is a unity no longer.

Even the Catholic family to a very large extent is an agglomeration of individuals which even their religion fails to bind together into a real unity. The present sad condition of youthful morals, especially sex morals, is an eloquent illustration of Our Lord's parable: "Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?"

Whatever may be the effect of the present war on society in Russia, there seems to be a reawakening in Communist circles of the idea of the family—an idea that was foreign to the principles of orthodox Marxism. But we must not lose sight of the fact that capitalist-industrialism has been equally destructive of the family as known to Christianity. Life and work in this modern society is opposed to the Christian family.

The crafts which served man so well in the past, in which the father and his children worked in and for the family, have given place to the factory system with its inhuman conditions, depriving all who are caught in its toils of all responsible and creative work; and depriving families of the ownership not only of the tools of their trade, but of the trades themselves. In the words of the present Pope: "In this age of mechanism the human person becomes merely a more perfect tool in industrial production and . . . a perfected tool for mechanized warfare."—*New Zealand* TABLET

SOME THINGS OLD AND NEW

ABSTINENCE AND DISPENSATION

If it is a mortal sin to violate wilfully the law of abstinence, why does the Church on occasion grant a dispensation which sanctions such a violation?

The law of abstinence is binding on all Catholics who have completed their seventh year, and to break that law wilfully and deliberately is sinful. That much is clear. But do not get that law mixed up with the unchangeable laws that God has divinely revealed.

For the law of abstinence, which means refraining from the use of flesh meat, is a disciplinary law imposed by the Church. And since the Church imposed that law, the Church also has the power and the right to grant a dispensation from that law.

On the other hand, the divinely revealed laws of God are immutable, and cannot be changed or dispensed with by the Church. Let us take a very simple example. The law of the Church is that it is sinful to partake of flesh meat on Friday. But if Christmas Day falls on a Friday, then the Church offers a general dispensation from the law of abstinence. But the divinely revealed law of God is that murder is sinful—a mortal sin, indeed. But when Christmas Day falls on a Friday the Church cannot by any means give a dispensation to commit murder on that day.

If you are sick or cannot obtain an abstinence diet, you may be dispensed from the law of abstinence. But if you are sick and cannot get your medicine in time, you cannot get a dispensation to murder the druggist: you cannot, in any circumstances, get any sort of dispensation from the moral law, which holds good throughout the created universe. Jews, Turks, heretics and infidels do not have to abstain from flesh meat on Fridays; but they do have to abstain from murder or any other infraction of God's moral law.

AIRPLANE BLESSING

Is it a fact that the Church sanctions the blessing of bomber planes?

No. The Church does not sanction or provide for the blessing of bombing planes as such. But the Church not only sanctions but approves the benediction of airplanes. If they are used as bombers and not as passenger conveyances, you cannot blame that on the Church.

The Sacred Congregation of Rites, on March 24, 1920, published a formula for the blessing of an airplane. The ritual is too long to be quoted here, but the benedictional prayer is interesting. It reads:

O God, Who hast operated all things for Thy own sake and hast destined all elements of the world for the use of mankind, bless this

engine, destined for air journey; so that it may serve for wider spreading of Thy Name's praise and glory, and for the more prompt expedition of human affairs, free from all damages and dangers, and fostering heavenly desires in the souls of the Faithful using it.

Then there is a final prayer as follows:

O God, the salvation of all those who trust in Thee, command Thy good Angel to Thy Servants traveling by air and invoking Thy assistance. May he protect them in all their ways, and lead them happily to that end which they have proposed unto themselves.

There is, as you see, nothing here about bombers. Rather the blessing is for those who are traveling on human, and not inhuman affairs.

SAINT SINDON

Where can I obtain a Life of Saint Sindon?

Sorry, but it cannot be done; because there is not and never was any Saint Sindon.

The phrase comes from the French *Saint-Sindon*, which comes from the Greek word *sindon*, meaning a linen cloth, and in this instance it means the Shroud or Holy Winding Sheet in which the body of Our Lord was wrapped after it was taken down from the Cross on Good Friday.

Since 1831 the festival of the Holy

Winding Sheet is observed on the Friday after the Second Sunday in Lent. But the observance goes back to about the year 1206, when one of the alleged Shrouds of Christ was brought to Besançon in France by Otto de la Roche. There was instituted a festival in honor of its arrival, which was kept annually on July 11.

But there is a still more ancient festival, which is observed at Compiègne in France on the Fourth Sunday in Lent. This commemorates the Sacred Shroud that was brought from Aix-la-Chapelle (Aachen) in the year 877.

The festival of the Holy Winding Sheet of Our Lord is one of the many feasts commemorating the Instruments of the Passion, beginning on the Friday after Septuagesima and continuing on the Fridays of Lent through Passion Week.

The feast of the Holy Shroud of Turin, a first class festival, is observed on May 4. This is the patronal festival of the Royal House of Savoy—now the Italian monarchy.

These offices of the Instruments of the Passion were first granted to the Passionist Order. But they are now extended to the Universal Church.

VATICAN "YELLOW BOOK"

What is the Vatican "Yellow Book," which has been frequently mentioned in the press lately?

The Vatican *Yellow Book* is a detailed account of the work undertaken by the Holy See for the relief of pris-

oners of war, refugees and interned civilians. The title, so far as color is concerned, usually has reference to the color of the paper on which the document is printed.

In September 1939, the Holy See first began the Vatican Bureau to assist Polish sufferers. Then in June 1940, after the invasion of France and the Low Countries, the scope of the Bureau was widened, until now it has extended its activities to Britain, Australia, Egypt, India, Kenya, the Belgian Congo, Italian Africa and South Africa.

At first, just two people managed the work of the Bureau. Now there are several Papal Nuncios, Apostolic Delegates, and a staff of 150 workers, not including members of Religious Orders who volunteer their services. The Bureau is under the direction of the Most Rev. Alexander Evreinoff, Bishop in Rome of the Byzantine Rite, and Monsignor Montini, Papal Under-Secretary of State. So great has the work of this Bureau extended, that the former small office has necessitated removal to the palazzo in Rome of the Sacred Congregation for the Oriental Church.

In addition to gathering information from all parts of the world through Papal diplomatic channels, the Vatican War Prisoners Bureau gives out broadcasts frequently during the week in many languages, furnishing information about prisoners of war. For instance, in the English Catholic papers there appears weekly a list of names

of British prisoners of war whose identity has been established through the Vatican.

This, of course, by no means exhausts all the work carried on under the direction of His Holiness the Pope. Sums of money are sent out by the Holy Father to help the stricken nations; arrangements are made to send food to starving populations. But this is what the *Yellow Book* is about—one of the greatest works of Christian charity that the world has ever known. See *Pope Pius and Poland* published by The America Press.

ASSUMPTION A DOGMA?

When was the dogma of the Assumption of the Blessed Virgin promulgated?

There is no dogma regarding the Assumption of the Blessed Virgin into Heaven. A dogma is a truth proposed directly by the Church for our belief as an article of Divine Revelation. And so far, the Church has not proposed the Assumption of Our Lady as an article of Divine Revelation, though it might well be, since the substance of a dogma is a truth revealed by God and on that account must be believed.

Now the teaching of the Church is that when the Blessed Virgin died, her body was preserved from corruption and not long after was taken up into Heaven. But although this is not an Article of Faith, it has been universally held throughout the Church from the earliest times, and is believed not only by Catholics in communion

with the Roman See, but also by the dissident Orientals who believe in Mary's corporal Assumption. For all that, however, just because many people believe in a thing, that does not make it a dogma of Faith revealed by God.

On the historical side, there exists nowhere in Christendom any first class relic of the Blessed Virgin. That is, there is nowhere preserved her body or any part of her body, as there are preserved relics of the saints in all parts of the world.

Hence there exists no evidence that the body of the Mother of God rests in any tomb or sanctuary in any part of the world, and the consensus of Christian tradition is that her body was taken up into Heaven. But the Church has not yet declared that this is a dogma revealed by God.

GUY DE FONTGALLAND

When is the canonization of the pious young French lad, Guy de Fontgalland, expected to take place?

The canonization of Guy de Fontgalland could not take place, in the ecclesiastical order of events, until after his beatification. And it appears that his Cause for beatification is not likely to be proceeded with.

This young French boy, who died in 1925 at the age of twelve years in the odor of sanctity, was proposed as a candidate for elevation to the altars of the Church.

The first step, of course, is that conducted by the diocesan tribunal, and the results of these proceedings are reported to the Sacred Congregation of Rites in Rome, which has the function of permitting or refusing the continuation of the Cause.

In this particular case, the Pope, exercising the supreme power vested in him as Supreme Pontiff of the Church Universal, decided that the Process for beatification and ultimate canonization should not be continued. Accordingly Cardinal Salotti, Prefect of the Sacred Congregation of Rites, notified the Cardinal Archbishop of Paris that the Holy Father, while admitting the exceptional piety of Guy de Fontgalland, has refused to sanction the continuation of the Cause.

So the French Hierarchy, advised by Cardinal Suhard, has been instructed to discontinue the glorification of this pious French lad and to discourage any further attempts for his ultimate beatification. And that, so far as Rome is concerned, is where the case rests for the present.



"As a Catholic Bishop, I must not shrink from punishment, even from the death penalty, clearly remembering that I am responsible to the Almighty, Eternal and Just Judge for the Christian Germans entrusted to me."—*Archbishop Gröber of Freiburg*